SERMONS,

Viz.

IV. AD CLERUM.
III. AD MAGISTRATUM.
VII. AD POPULUM.

BY

The Right Reverend FATHER in GOD,

Robert Sanderson,

Lord Bishop of LINCOLN,

Sometimes Fellow of Lincoln-Colledge in Oxford, and Regim Professor in the said University.

To which is prefixed

A large Preface by the said Author.

The Fifth Impression.

Gregor. de curâ pastorali.

Qui amici poterant effe veritatis fine labore, ut peccent laborant.

LONDON.

Printed by E. Cotes for A. Seile, over against St. Dunstans Church in Fleetstreet, Anno Dom. 1664.

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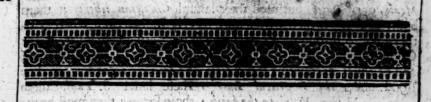
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. . The Pile Imprefilon:

De and potentie se veritalis s'he labare, ar present laborant.

LONDON

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AD

CLERUM

The First Sermon.

At a Visitation at Boston, Lincoln, 17. Apr. 1619.

ROM. 14.3.

Let not bim that eateth, despise bim that eateth not: and let not bim that eateth not, judge bim that eateth.



D

T cannot be avoided, so long as there is or Weakness on earth, or Malice in hell, but that scandals
will arise, & differences will grow in the Church
of God. What through want of Judgement in
some, of Ingennity in others, of Charity in almost
all: occasions (God knoweth) of offence are too
soon both given and taken: whilest men are apt
to quarrel at trisles, and to maintain differences

even about indifferent things. The Primitive Roman Church was not a little afflicted with this disease: for the remedying whereof S. Paul spendeth this whole Chapter. The occasion this: In Rome there lived in the Apostles times many Jews; of whom, as well as of Gentiles, divers were converted to the Christian Faith, by the preaching of the Gospel. Now of these new Converts, some better instructed then others as touching

1 Acts 28. 2.

Name of the last

b De novo conversus; & de lege Catholica minus sufficienter instructus. Lyra. c Verl. 1, d'Oi Sluzzol. Rom. 15. 1.

2. e 2 Cor. 10.8.

f Gal. 2. 14.

g I Cor. 14.26. h Cajetan. in

i Bulfing in loc. k Job. 9. 33.

Ver. 14.

touching the cellation of legal Geremonies, made no difference of A Meats, or of Daies, but used their lawful Christian liberty in them both, as things in their own nature meetly indifferent: whereas others, not fo throughly bearethized as they, still made difference for Conficience take, both of Meas, accounting them clean of Unclean; and of Daies, accounting them Hely or Servile, according as they stood under the Levincal Law. These latter S. Past calleth a Derividas in mien. Weak in the faith: those former then must by the Law of Opposition be d Strong in the Faith.

It would have become both the one fort, and the other, (notwith-

standing they differed in their private judgements, yet to have pre-ferved eb common peace of the Church, and liboured the edification, not the raine one of another the strong by affording shithful instr-ttion to the consciences of the weak; and the weak, by allowing favourable construction to the actions of the strong. But whilest either measured other by themselves; neither one nor other did f bedomo nor weis This danis our Apost lecliewhere speaketh, Walk uprightly according to the truth of the Gofpel. Faults and offences there were on all hands. The Strong faulty, in Contemning the Weak; the Weak faulty in Condemning the Strong. The Strong proudly formed the Weak, as filly & fuperficiency for making for uple at fome filed things as themselves C firmly believed were lawful . The Weak rathly centured the Strong, as prophane and irreligious; for adventuring on some such things, as themselves deeply suspected were untawful. The blessed Apoftle, desirous all things should be done in the Church in love and unto edification, haqua lance, and i eddem Charitatis moderamine, as Interpreters speak, taketh upon him to arbitrate, and to mediate in the business: and like a just umpire & layers bis band upon both parvies impartially sheweth them their several over fights and beginneth to draw them to a fair and an honourable composition: as thus, The strong, he shall remit somewhat of his supercition ness, in disesteeming D and despising the Weak: and the Weak he shall abate somewhat of his edge and acrimony, in judging and condemning the Strong. If the parties will stand to this order, it will prove a blessed agreement : for fo thall brotherly Love be maintained, Scandals thall be removed, the Christian Church thall be edified, and Gods Name thall be glorified. This is the scope of my Text, and of the whole Chapter.

In the three first Verses whereof, there is reident, indian, and neine. First, there is Heisins, in the first Verse; the Proposal of a general Doctrine, as touching the ulage of meak ones: with whom the Church is so to deal, as that it neither give offence to, not take offence at, the weakness of any. [Him that is weak in the faith receive you, but not to doubtful disputations.] Next, there is Expens, in the second ver, a declaration of the former general propolal, by inflancing in a particular case, touching the difference of Meats. There is one man firong in the Faith; he is infallibly refolved, there is no meat 1 an-

clean of it felf, or (if received with thankfulness and sobriety) munlawful: and because he knoweth he standeth upon a fure ground, n' mois payer, he is confident he may earany thing, and he ufeth his liberry accordingly, eating indifferently of all that is fer before him, making no question for conscience sake, [one man believeth he may eat all things.] There is another man Weak in the Faith; he standeth yet unresolved and doubtful, whether some kinds of Meats, as namely, those forbidden in the Law, be clean; or, he is rather carried with a frong fuspicion that they are unclean; our of which timorousness of judgement, he chuseth to forbear those meats, and contenteth himself with the fruits of the earth; [Another who is weak, esterb Herbs.] This is Species Falti, this the Cafe. Now the question is, In this Case what is to be done, for the avoidance of frandal, and the maintenance of Christian Chartey? And this question my Text resolverh in this third Verse wherein is contained weint, S. Paul's judgement, or his counsel rather and advice, upon the Case, Let not him that exterb, despife, &c: The remainder of the Verse, and of the Chapter, being spem in giving reasons of the judgement, in this and another like cafe, concerning the difference Cavencin the Colpel is thereally concerning to noisevisido bas e

I have made choice to increat at this time of Saint Paul's advice; as useful for this place and auditory; and the prefent assembly. Which advice, as the Parties and the Fault are is also mo fold. The Parties two: He that eareth, that is the Strong: and he that eateth not, that is the Weak. The Raults likewife two : The Strong mans fault; that's a known despising of his brothers infirmity; and the Weak mans fault, that's confecus, judging of his brothers liberty. Proportionably, the parts of the advice, accommodated to the Parties and their Faults, are two. The one, for the Strong; that he defoise nor. Der her bim this eateth, deftife him that ewith nor. The other, for the Weak , that he judge not, Bet not him that emeth not, judge him that emeth. Of which when I that have spoken formewhat in their general wfe, I shall by Gods affiltance proceed by way of appliming, and not conforming, agree with the prefent cafe of eating; and not eating to and confequently how far forth Saint Paul's advice in this case of eating and not eating ought to rule us in the cases of eat forming and not conforming in point of Octemory. And first of the former rule or branch of the advice, Let not him that easelb, fometime chargeds, when the ton dista sudt mid slight

The terms, whereby the Parties are charactered. He that easeth, and He that easeth not; have in the opening of the Cale been already to far unfolded, as that I shall not heed any more to remember you, that by him that easeth, must be understood the frong in Fatth, and by him that easeth not; the neak. And to reducing the words, ab Hypothesi ad Thesin, this part of the advice [Liv not him that

m 1 Cor. 10.

n Verle 2. o 1 Cor. 10,27.

3.

7 e .125

a Literally feeting at mought, for it is trainfated, Luk. 23.11.
and the Latine
Translation in
Testulian readeth here fully
to the Greek,
Dis mandatas,
ne multificet
non mandatant
tem. Tere-do
je jun. adverius
Pfych. c. 15.

5.

nels in judgement; 3 of as it is ver. I. a weaknels in Faith. Where, by Faith, we are not to understand that instifying Faith, whereby the heart of a true believer layeth fast hold on the gracious promises of God, and the precious merits of Jefus Christ, for the remission of fins: nor by mankness in Faith, that intermin where with the Apor

files are i fometimes charged; when the Faith of a true believer is

fore shaken with temptations of incredulity and district; Bur by Faith we are to understand an bifferical Faith only, which is no-

thing elfe but a firm and fecure affer of the judgement unto de-

Brinal truths in matter of Faith or Life: and by meakings in fuch

faith, a doubtfulness and irrefolution of judgement concerning

some divine trails appertaining to the doctrine of Fairh or Life, and

E Luk. 23,11. Eğelerhong. h'Edire hep mess. Ib.

6.

a I Sam. 17-42.

e Mat. 18. 10.

f.Col. 2. 3.

i Mat. 8, 26. 14. 31.8 16.8. k Fides, bic fignificat per-suationem de ufu rerum indifferentium: per Synecdoen generis. Pifcat. Schol. in Rom. 14. 1. d 1 Cor. 8. 1.

Quo didicisse
nisi hoc fermentum, &c.
Perf. Satyr. 1.
Vid. Casaub.
Ibid.

e 1 Cor. 15.9. f 1 Tim. 1.15. g 2 Cor. 12.7. iva un ú 19- alguna.

h I Pet. 2. 9.

.

19 H 3 !

8.

Prov. 30. 1.

b Prov. 14-21.

ledge in Arts and Languages, and whatever else of like kind; are but as wind to fill the fails of our pride, and to make us fwell above our brethren, in whom the like gifts are not, or not in like eminency. " Scientia inflat, our Apostle might well say, d Knowledge puffeth up: and that it doth so readily and unmeasurably, that unless "there be the greater measure both of bumility to prevent, and of " charity to vent it, it will in short time breed a dangerous spiritual " tympany in the foul; A difeafe, from which the strongest constitutions that have been, have not been altogether fo free, but that they have had, if not a spice of it, yet at leastwife an inclination unto it. Even this our bleffed Apostle, who had so much humility as to account himself : of Apostles the least, but f of sinners the chiefest; was in so great danger & to be exalted above measure through the abundance of revelations ; that it was needful he should have a thorn in the flesh, the meffenger of Satan to buffet him, left be should be exalted above measure, 2 Cor. 12. " No marvel then, if " these new converts, but lately called by God out of the darkness "of their ignorance, h into his murvellow great light; and not having "their understandings well informed, and their judgements through " ly fetled in the Dollrine and Ufe, in the nature and extent of that E-" wangelical liberty whereunto they were called : no marvel, I fay, "if these, upon so sensible a change, were more than a little distem-" pered with this swelling above their brethren; even as far as to " despise them. So hard is it, even for the most exercised Christian, not to take knowledge of his own knowledge : or doing fo, not to despife and neglect the infirmities of his less knowing brother. It was not then without good need, that S. Paul should become a remembrancer to the ftrong in Faith, not to despile the weak. And there is as good need the very frongest of us all should remember it, and take heed of depissing even the very weakest. This despissing being hurtful both to the frong, and weak : to the frong as a grievous fin; and to the weak, as a grievous scandal.

Despising, first is a sin in the strong. Admit thy meak brother were of so shallow understanding and judgement, that he might say in strictness of truth, what Agar said but in modesty, and that with an Hyperbole too, Pro. 30, that I surely be mere more brussish than any man, and that he had not in him the understanding of a man wet the community of nature, and the common condition of humanity, should be sufficient to free him from thy contempt. His body was formed out of the same dust, his soul breathed into him by the same God, as thine were and he is thy neighbour. Let his meakings then be what it can be; even for that relation of neighbour hood, as he is a man, it is sin in the to despise him, but he is not only thy Neighbour as a man; but he is thy Brother too, as a Christian man. He had imbraced the Gospet, he believeth in the San of God, he is within the pale

of

of the Church, as well as thou: though he be not fo exquisitely seen in some higher mysteries, nor so thorowly satisfied in some other points, as thou art. If it have pleased God to endow thee with a larger portion of knowledge; thou oughtest to consider, fir f, that thou art bound to be fo much the more thankful to him that gave it 5; and then fecondly, that it is expected, thou shouldest do so much the more good with it 3 and thirdly, again, that thou standest charged with so much the deeper account for it. If the same God have dealt these abilities with a more sparing hand to the brother; in despising his weakness, what other thing does thou, than even despise the good Spirit of God, what blometh where be lifterh, and d giveth to every one as be lifteth? For though there be ! diverfity of gifts, both for fubfrance and degree); yet it is the fame |pirit, I Cor. 12. And the contempt that is cast upon the meanest Christian, reboundeth upwards again, and in the last resolution reflecteth even upon Goo himself, and upon his Christ. [He that despiseth, despiseth not man, but GOD; who hath given unto us his boly Spirit, 1 Theff.4. And 8 when ge fin fo against the Brethren, and wound their weak consciences, ge sin against Christ, I Cor. 8.

Thus you fee Despising is hurtful to the despiser, as a Sin: it is hurtful alfo, as a Seandal, to the despifed. And therefore our Saviour in Mat. 18. discoursing of a not offending little ones; anon varieth the word, and speaketh of b not despising them: as if despising were an especial & principal kind of offending, or scandalizing. And verily lost is, especially to the weak. Nothing is more grievous to Nature, scarle Death it self, then for a man to see himself despised. Ego illam anum irridere me ut finam ? Satius est mihi quovis exitio interire, could he fay in the Comedy, It is a thing that pierceth far, and finketh deep, and ftriketh cold, and lyeth beavie upon the heart : d flesh and bloud will digest anything with better pa ience. " The "great . Philosopher, for this reason maketh Contempt the ground of all Discontent; and sufficiently proveth it in the second of his "Rhetoriques: there being never any thing taken offensively, but " fub ratione contemptus; nothing provoking to Anger, but what is "either truly a contempt, or at leastwife so apprehended. We all "know how tenderly every one of us would take it, but to be negleffed by others; to have no reckoning at all made of us; to be for reputed as if we were not, or not worth the looking after, it is it is it. ye, or craedue, as the Oracle faid to the Megarenfes. And yet this is but the least degree of Contempt; a & privative contempt only. How tenderly then may we think a weak Christian would take it, when to this privative he should find added a b Positive contempt also when he should fee his perfour, & his weakness, not only not compassionated, but even i tannied, and flouted, and derided, and made a laughingstock, and a jefting theme? when he should see them strive to speak and do fuch things in his fight and hearing, as they know will be of-

c John.3. 8. d 1 Cor. 12711. e 1 Cor. 12. 4. f 1 Theil. 4 8.

g 1 Cor. 8.12.

a Mat. 18: 6, &c. b Ibid. 10. c Plant. in Ci-Stell: Act. 4. Scen. 1. d Mabet enim

quendam aculia; quem pati prudentes ac boni viri diffi cillime poffunt. c Arift. lib. 2. Rhet. 2. cap. 2. where he thus defineth An-

או ספבקוב עם uweias parrowirns Sid · aropishe

Adag Megarenfes neg; tertis, neque quarti. д Катарей.

PHOS. Arift.ubi supra. h Empeas-uds x) ises. Ibid.

(דע שעניים) בוד המשפולים אל סינוטולטי. TOP, IS TOP,
IS NOTICED TOP,
IS NOTICED TOP. Chryf. Hom.

fensive

D

k: Have mercy upon us. O Lord, bave mercy upon us: for we are exceeding to filled with contempt. Our foul is exceedingly filled with the forming of those that are at ease, and with the contempt of the proud, Psal 123.3, 4.1 Mat. 18.6, 8cc.

IO.

b Gen. 13.9,

fensive to him, of very purpose to vex, and afflict, and grieve his tender soul? Certainly for a weak Christian newly converted to the Faith, to be thus despised; it were enough, without Gods singular mercy and support, to make him repent his late conversion, and revolt from the Faith, by searful and desperate Apostase. And he that by such despising, should thus offend, though but I one of the teast and weakest of those that believe in Christ, a thousand times better had it been for him, that he had never been born; yea, ten thousand times better that a Mill-stone had been hang about his neck, and he cast into the bottome of the Sea, ere he had done it. Despising is a grievous sin, in the despiser, in the Strong: and despising is a grievous seandal to the despised, to the Weak. Let not therefore the strong despise the Weak; Let not him that easeth, despise him that easeth not. And thus much for the former branch of Saint Paul's advice: The other followeth, Let not him that easeth not, judge him that easeth.

Faults seldome go single; but by couples at the least. Sinful men do with finful provocations, as ball-players with the Ball. When the Ball is once up, they labour to keep it up: right fo when an offence or provocation is once given, it is a toffed to and fro, the receiver ever returning it pat upon the giver, and that most times with advantage; and so betwire them they make a shift to preserve a perpetuity of finning, and of scandalizing one another. " It is hard to fay who beginneth oftner, the Strong, or the Weak : but whe-"therever beginneth, he may be fure the other will follow. If this "judge, that will despise ; if that despise, this will judge : either doth "his endeavour to cry quittance with other; and thinketh himlest " not to be at all in fault, because the other was first or more. This "Apostle willing to redress faults in both, beginneth first with the " from a and for very good reason. Not that his fault simply consi-"dered in it felf, is greater; (for I take it a certain truth, that to " judge one that is in the right, is a far greater fault, confidered abso-" lately without relation to the abilities of the persons, then to de-" spife one that is in the wrong:) But because the strong through the "ability of his judgement, ought to yield so much to the infirmity of "his meak brother, who through the meakness of his judgement, is not " so well able to discern what is fit for him to do. What in most " other contentions is expected; should be done in this: not he that is most in fault, but he that hath moit wit, should give over first. "Indeed in reason, the more faulty is rather bound to yield: but if "he will be unreasonable, (as most times it falleth out,) and not do "it; then in diferetion, the more able should do it. As " Abraham in " diferetion yieldern the choice to his Nephew Lot upon the conten-" rion of their Heardsmen, which in reason Lot should rather have " yielded unto him. But where both are faulty, as it is not good to " stand debating who began first; so it is not safe to strain courtesse " who shall end, and mend first. In the case of my Text, both were

chich Reafon: but Charity must not be de fervile, to believe any ting the gross mid subject of the Election of Regional Action San to Joseph of Regional Simony of the Bube; conclude the Election of thus, Sit tamen domina materiale notice Roma baculus in agua frattus; & abstract que videnus. Mahap de mais Caristiani, diffinit 1. cap: 21.

thing

XUM

Cum debem stiquibus malu dium, five noau; expedit ad boc ut fecurius remedium ap-pouttur, quod supponatur id quod est deteri us : quia remedium quod est majus malum, multò mızis eft effican contra Aquin. 2. 2.q". 60.art. 4. ad 3. f Job 1. 5. a Aperta non ita reprebenda-mus, ut de sa nitate desperedin, in Rom. 14. 13. Non quicquid reprehendenum, ctiam eft. Sen. 1. 6. de benef. ca. 39. h As Paul, Mary Magdalen, dyca Peter, &c.

13. 2 Exod. 2.14. b Luk, 12.14

cri pap apmiles ro ro Angra delo pass &c. Chryf. n Gen. hom.

d fam 4. 12. e Rom. 14. 4. "thing against reason: Shall any charity bind me to think the Crow | A "is white, or the Black-more beautifull ? Nor yet thirdly, that all "finister suspicions are utterly unlawfull, even there where there wanteth evidence either of fact, or of great signs: if our suspicions proceed not from any corrupt affections, but only from a charisable jealousse of those over whom we have special charge, or in " whom we have special interest, in such fort as that it may concern "us to admonish, reprove, or correct them when they do amis; " fo was Fob fuspicious of his sonnes, for suning and cu sing God in "their bearts. But the judgement here, and elsewhere condemned, is either first, when in our private thoughts or speeches, upon flender prefumptions we rashly pronounce men as guilty of committing such " or fuch fins, without sufficient evidence either of fatt, or pregnant " figure that they have committed them. Or fecondly, when upon some "actions & undoubtedly finfull, as Hafphemy, adultery, perjury, &c. "we too severely censure the persons either for the future, as Repro-"bates and Castawayes, and fuch as shall be certainly damned; or at leastwife for the prefent, as hypocrites, and unfanctified and pro-"fane, and fuch as are in the state of damnation; not considering "into what fearfull finnes it may please God to suffer, not only his h chosen ones before Calling, but even his i hely ones too after. "Galling, fometimes to fall; for ends most times unknown to us, "but ever just and gracious in him. Or thirdly when for want either of charity or knowledge, (as in the present case of this Chapter) we " interpret things for the worft to our brethren; and condemn them of fin for fuch actions, as are not directly, and in themselves need a-"rily finfull; but may (with due circumstances) be performed with " a good conscience, and without sin. Now all judging and condem-" ning of our brethren in any of these kinds is sinfull and damnable; " and that in very many respects, especially these four, which may " ferve as fo many weighty reasons, why we ought not to judge one "another. The asupation the rashness, the une baritableness, and the " [candal of it.

First, it is an Userpasion. He that is of right to judge, must have a calling and commission for it. 2. Quis constituit to? sharply replyed upon Moses, Exod. 2. Who made thee a Judge? and 2. Who made more? reasonably alleadged by our Savious, Luk. 12. Who made more Judge? Thou takest too much upon thee then, thou son of man, whosever thou are then judgest; thus saucily to thrust they self into Gods seat, and to invade his Throne. Remember they self well, and learn to know thine own rank. Quis to? Who are thou that judgest another? James 4, or Who are thou indees anothers servant? in the next sollowing verse to my Text. As if the Apostle had said; What are thou? or what hast thou to do to judge him that standard or falleth to his own Master? Thou are his sellow-servant, not his Lord. He hath another Lord, that can and will judge him;

who

A who is thy Lord too, and can and will judge thee: for so he argueth anon at verse 10. Why doest thou judge thy brother? We shall all stand before the judgement-seat of CHRIST. "GOD hath reserved three Prerogatives royal to himself, & Vengeance, h Glory, and " Fudgement. As it is not fafe for us then to encroach upon & Gods " Royalises in either of the other two; Glory, or Vengeance : so nei-" ther in this of Judgement; Dominus judicabit, ! The Lord himfelf " will judge his people, Heb. 10. It is flat Usurpation in us to judge :

and therefore we must not judge.

Secondly, it is rashness in us. A Judge must a understand the truth, B | both for matter of b fatt, and for point of Law; and he must be sure he is in the right for both, before he proceed to sentence: or else he will give rash judgement. How then dare any of us undertake to fit as Fudges upon other mens Consciences, wherewith we are so little acquainted, that we are indeed but too much unacquainted with our 1 Heb. 10-30. own? We are not able to fearch the depth of our own owicked and deceitful hearts; and to ranfack throughly the many fecret windings and turnings therein: how much less then are we able to fadome a Et nunc Re-the bottomes of other mens hearts, with any certainty to pronounce the bottomes of other mens hearts, with any certainty to pronounce or attention of the control of the of them either good or evil ? We must then leave the judgements of judicatis ter-C other mens spirits, and bearts, and reins, to him that is d the Father ram, Pla. 2.10. of spirits, and alone e searcheth the hearts and reins: before whose inside. Sen. in eyes all things are trires manufacture, as the word is most Emphatical, Med. Ac. 2. Heb. 4. Wherefore our Apostles precept elsewhere is good to Man North neithis purpose, I Cor. 4. & Judge nothing before the time, until the ray drafent LORD come, who both will bring to light the hidden things of dark-LORD come, who both will bring to light the hidden things of dark- isons. Phoness, and will make manifest the counsels of the hearts. "Unless we be et norman, "be able to bring these hidden things to light, and to make mani- & causam: " fest these counsels; it is h rashness in us to judge: and therefore we cundum quam; " must not judge.

f Mali operis vindictam, Boni gloriam, utriufque Judicium. g Deut.32.35. h lfa. 42. 8. Rom. 12. 19. i Rom. 144. -- 10. Jam.4. 11, 12. k Tres bominum species facium injuriam : Superbi, qui auferum es Gloriam; Ira-cundi, qui Vin-14.

d caufam, de

dum. Ad Factum hac pertinet, illand Jus! ad illam, Peritia opus est; ad hane, Prudentia. e Jet. 17. 9. I know nothing by my self, yet am I not he eby justified: but he that judgeth me is the LORD, 1 Cor. 4. 4. If our heart condemn us, GOD is greater than our heart; and knoweth all things, I Johns. 21. Latet me facultan mea, qua in me est; ut animus meus de viribus suis ipse se intervogans, non facile sibi cedendum existimet, quia & quod inest plerumque occultum est. Aug. lib. 10. Confess. 22. d Heb. 12.9. e Pil. 79 & 26.2. Jet. 11. 20. & 17. 10. & 20.12. Reval. 23. f Heb. 4.13. g 1 Cor. 4.5. h Temeritai est, dannare quod nescas. Sen. Epist. 91. Sunt quadam fatta media, que ignoramus quo animo sans, quia & bono & malo sieri possuus de quibus temerarium est judicare. August, lib. 2, de Serm, Dom in monte. cap. 18.

Thirdly, this judging is uncharitable. Charity is not eafily sufpiciow; but upon just cause: much less then, cenforious and peremptory. Indeed when we are to judge of * Things, it is wildome to judge a In rerum ju-of them feeundim quod funt, as near as we can to judge of them just dicio debet alias they are, without any fway or partial inclination either to the hoe, at inter right hand, or to the left. But when we are to judge of Men, and wetetur mum

dum quod est: in judicio autem personarum, ut interpretetur in melius, Aquip. 2. 0. 90. 60. art. 4. ad 3. and he giveth a substantial reason for it, ih. in resp. id. 2.

C 2

their

D

b Gloffa Ord. in hunc loc. & Theologi pif. fim. Semper quicquid dubi-um eft, humanitas inclinat in melius. Sen. ep. c Error charitatis, falutaris error. d Melins eft qued aliquis frequenter fal-latur, babens bonam opinionem de mala homine. quam quod rababens malam opinionem de bono homine ; quiaex boc fit injuria alicui ; non autem ex primo. Aq. 2.

their Actions: it is not altogether fo: there the rule of Charity must take place, Dubia in meliorem partem funt interpretanda. Unless we see manifest cause to the contrary, we ought ever to inter-pres what is done by others, with as much favour as may be. "To "erre thus is better than to hit right the other way; because this course is c safe, and secureth us, as from d injuring others, so from " endangering our felves: whereas in judging ill, though right, we "are still sunjust in account now, the event only, and not our chorce freeing us from wrong judgement. True Charity is ingenuous; it thinketh no evil, I Cor. 13. How far then are they from Charity, that are ever suspicious, and think nothing well? For us, let it be our care to maintain Charity; and to avoid, as far as humane frailty will give leave, even sinister suspicions of our brethens actions: or if through frailty we cannot that, yet let us not from light suspicions fall into uncharitable censures : let us at leastwife suspend our & definitive judgement, and not determine too peremptorily against such as do not in every respect just as we do, or as we would have them do. or as we think they should do. It is uncharitable for us to judge, and therefore we must not judge.

22 qu. 60. arc. 2. ad. 1. e Aquum licet flatuerit, hand aquus fuit Sen in Med. Act 2. f 1 Cor. 13. 5. g Si suppliemes vitare non postumio, quia bomines sumus : judicia tamen, id est, disinitivas sirmasque sententias continere debemus. Glost. Ordin. in 1 Cor. 4.

1 Cor. 4. 5.

16.

Lastly, there is Scandal in judging. Possibly he that is judged, may have that strength of Faith and Charity, that though rash and uncharitable censures lie thick in his way, he can lightly skip over all those stumbling-blocks, and scape a fall. S. Paul had such a measure of strength; * With me it is a very small thing, saith he, that I should be judged of you, or of humane judgement, I Cor. 4. If our Judging light upon fuch an object, it is indeed no standal to him: but that's no thanks to us. We are to esteem things by their natures, notevents: and therefore we give a scandal, if we judge; notwithstanding he that is judged take it not as a scandal. For, that judging is in it self a scandal, is clear from ver. 13. of this Chapter; Les us not therefore, faith S. Paul, judge one another any more, but judg this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way. And thus we fee four main Reafons against this judging of our brethren. 1. We have no right to judge; and fo our judging is usurpation. 2. We may erre in our judgements; and fo our judging is rashness. 3. We take things the worst way when we judge 1 and 10 our judging is uncharitable. 4. We offer occasion of offence by our judging; and so our judging is scandalous. Les not him therefore that easeth not judge him that eateth.

And fo I have done with my Text in the general use of it: wherein we have feen the two faults of despiting and of judging our brethren, laid open; and the ugliness of both discovered. I now descend to make such Application, as I promised, both of the case and

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formity, or at leastwife defire respite; will they can better informity themselves, they allowed out themselves, they allowed out to be a supplied to the supplied of the supplied of the supplied out to the supplied of the supplied out to the supplied of the supplied out to the supplied

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Laftly,

Laftly, there is some correspondence also in the faulty carriage of A the parties each towards other. For as there the Eater despised the Not-easer; and the Not-easer judged the Easer: fo here, it cannot be denied, but that some Conformers (although I hope far the leffer, I am fure far the worfer fort,) do despile and scandalize the Non-conformers more than they have reason to do, or any discreet honest man will allow. But is it not most certain also, that the Non-conformers (but too generally, yea, and the better fort of them too, but too often and much) do pass their consures with marvellous great freedome; and spend their judgements liberally upon, and against the Conformers? Hitherto the Cases seem to agree. One would think, mutatis mutandis, the Apostles rule would as well fit our Church and Cafe, as the Roman; and should as well free the Nonconformers from our Contemptas us from their Cenfores. Let not him that conformeth, despile him that conformeth not: and let not him that conformeth not, judge him that conformeth.

19.

But if you will please to take a second surview of the four several particulars, wherein the Cases seemed to agree; you shall find very much disparity and disproportion betwixt the two Cases in each of the four respects. In the case of my Text, the matter of difference among them, was not only indifferent in the nature of it; but it was also left as indifferent for the ase: the Church (perhaps) not having desermined any thing politively therein; at least no publick authority having either enjoyned, or forbidden, the use of such or such meats. But in the Case of our Church it is far otherwise. Capp, Surplis, Crofs, Ring, and other Ceremonies, which are the Matter of our differences, though they be things indifferent for their nature, and in themselves : yet are not so for their me, and unto me. If the Church had been filent, if Authority had prescribed nothing herein; these Ceremonies had then remained for their use, as they are for their nature, indifferent : Lawful, and fuch as might be ufed without fin ; and yet Arbitrary, and fuch as might be also forbern without fin. But men must grant (though they be unwilling, if yet they will be reasonable) that every particular Church a hath power, for b decency and orders fake, to ordain and constitute Ceremonies. Which being once ordained, and by publick authority enjoyned, cease to be indifferent for their wie, though they remain still to for their watere: and of indifferent become so necessary, that heither may a man without fin frefuse them, where Authority requireth ; nor we them, where-Authority restraineth the use a affirmed

Article 20. agreeably to ons of other Proteffant Churches. b ingulares 2) ustà talen. 1 Cor. 14.20. c Conftit. & Canon. 30.

30. Ex. 1 Cor.7. Lincolnih.

Abridg. pa.3 4.

fian Liberty; or a infnaring of mens confciences: as o fome have objected. For then do we enfrare mens confoiences by humane Conftitutions, when we thrust them upon men as ifthey were divine; and bind mens consciences to them immediately, as if they were imme-

diate parts of Gods worship, or of absolute necessity unto falvation. I all by This

Neither is this accession of Necosity any impeachment to Chri-

The First Sermon. Rom. 14. 3.

This Tyranny and Ulurpasion over mens Confciences, the Pharifees of old did, and the Church of Rome at this day doth exercise, and we justly hate in her : dequalling if not preferring her Configurious to the Lawes of Goo. But our Church (Goo be thanked) is farr from any fuch impious prefumption ; and hath fufficiently declared her felf by folemn preselfation, enough to fatisfie any ingenuous impartial judgement, that by requiring obedience to these ceremonial Configuriant, the hath noother purpole then to reduce all ber children to an orderly antiferently in the entward wership of God's fo far is the from feeking to draw any opinion, either of a divine necessity upon the Constitution, or of iffectual bolinesse upon the Ceremony. And as for the prejudice which seemeth to be hereby given to Chissian liberty: it is to flender a conceit, that it feemeth to bewray in the objectors a delire, not so much of fainfaction, as cavil. For first, the liberty of a Christian to all indifferent things, is in the Mind and Conscience and is then infringed, when the Conscience is bound and straitned, by imposing upon it an opinion of doctrinal Necessity. But it is no wrong to the Liberty of a Christian mans conscience, to bind him to outward observance for order's sake, and to impose upon him a necessity of Obedience. Which one distinction of Doctrinal and obediential Necessity well weighed, and rightly applyed, is of it self sufficient to clear all doubts in this point. For, to make all refereint of the outward man in matters indifferent, an impeachment of Chrifian liberty a what were itelle, but even to bring flat h Anabaptifin and Anarchy into the Church? and to overthrow all bond of fabjestion and obedience to lawfull Authority & I beleech you confider, Wherein can the immediate power and Authority of Fathers, Maffers. and other Rulers over their inferiours confilt; or the due obldience of inferiours be shewn sowards them : if not in these Indifferent and Arbitrary things ! For things ! abfalutely Necellary, as commanded by God, we are bound to do , whether humane Authority require them, or no: and things absolutely Unlawfull, as prohibited by God, we are bound not to do, whether humane Authority forbid them, or no. There are none other things left then, wherein to express properly the Obedience due to Superiour Authority, than these Indifferent things. And if a ! Father or Mafter have power to prescribe to his Child or Servan in indifferent things ; and fuch reftrains be no way prejudicial to Christian liberty in them: Why Rould any many cither deny the like power to Church-Governours, to make Extless in 1 lim 8 3. aftical-confitutions concerning indifferent things ? or interpret that power to the prejudice of Christian Liberty? And again Severally Men must understandy than it is an erroup, to think Geremonies and Conflications to be things meetly indifferent : I mean in the gener rali For howfoever every particular Geremony besimilifferent p and every particular Confirmmen marbitrary and alterable y yer that there m Arite 34. thould be fome Ceremonies, it is necessary, Necessiate, abfalata, in as

c Mar. 7 8.&c. d In Spiritum Santtum blafphemant, qui facius Canones violant. 25. qu. 1. Violatores e Conflit. &c. Act tor Uni-Treat of Cere monics prefixed to the book of Common. Prayer, f Without pre-judice to the liberty of other Churches. See Pref. to Communion
Book.

g The Church ought not to thing besides the boly Writ, to be believed for naceffity of fatuation. Artic. 20. h See Confesence at Hampion Courts pa. i In rebus me diss lex posita detn. Epift.7. di quippe nec praceptor ex-pectandus, nec probibitor ancultandus eft. Bern. de pizc. & dispensat. See Agell. 2. Noch Artic 70 & Bernard. 228.44. &c.

D

n See Calvin ib. 4. Initit. o Duot capita Ot Schifmata. Hieronym.

p Like that Col. 1. 21. Touch not, tafte not, bandle

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.hina, 2. a Pro infic at:-one pontificatus famines. Aquipone. in refp. ad Sohn de Antichrifto, Thefity. fpcak. ing of the Priefts executed in the reign of Qu. Elizabeth. h See Donnes Pfeudo-Mariy er totum, espe cially c. 5,&c.

much as no outward work can be performed without Ceremonial A circumstances, some or other and that there should be some Constitations concerning them, it is also necessary (though not simply and absolutely, as the formers yet ex bypobeft, and) "meceffinate convinientia. Otherwise, fince some Ceremonies must needs be used; evel ry Parifh, nay every " Man would have his own fashion by himself, as his humour led him whereof what other could be the iffue, but infinite diffraction, and unorderly confusion in the Church? And again thirdly, to return their weapon upon themselves; if every redraine in indifferent things be injurious to Christian liberty : then themselves are injurious no less by their negation restraint from fome Ceremonies; P Wear non Crosse not, Kneet not, Sco. than they would have the world believe our Church is by her politive reftraint the indifferent men judge, may let themselves that are parties judge, Whether is more injurious to Christian Liberty publick Authority by mature advice commanding what might be forborn y or private spirits through humorous dillikes, forbidding what may be used: the whole Church imposing the aft, or a few Barnbren requiring the forbearance of fuch things, as are otherwise and in themselves equally indifferent for use, or for forbearance, the world with

But they fay, Our Church maketh greater matters of Ceremonies than thus; and preferrethehem even before the most wereffery da erer of preaching and administring the sucrements win as much as they are imposed upon Ministers under pain of Supension and Depris matten from their Ministerial Punctions and Charges, First, foractual Deprivation Frake it, unconforming Ministers have no great cause to complain, "Our Churchoir is well known, harh nor alwayes used fishat rigour the might have done. Where the hath been forced "to proceed as far as deprivation, the hath ordinarily by her fair, frand flow, and compaffionate proceedings therein, fufficiently ma-"nifefted her unwillingness, thereto's and declared her felf a Mother every way indulgent enough to fuch ill-nuraired Children, as will not be ruled by her. ween dis those that are suffered on deprined a fulfer it but justly for their obstinacy and contemps. For how loever they would bear the world in hand, that they are the one by perfecuted intelly and that they fuffer for their Confesences . yet in truth, they do bur abuse the chedulity of the simple therein quant herein (as in many other things) jump with the Pupility) whom they would feem above all others most abhorrent from, For, as Seminary Priests and Jefnits give iroun they are martyrid for their and Religione when the very routh is, they are boundly less bused for their prodigit ous Treafens, and felonious de reacherous prattifes against lawful) Brinces and Effices! So the brethen present they are peoferred for chein confrience of when they are indeed bury justly confund for their obstinate and percinacious yandemps of lawfull Authority. For initi

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not the refusal of these Garenomes they are deprived for, otherwise then as the matter wherein they show their contempts, it is the i Contempt it sells, which saveilly and properly subjecteth them to just Extlesiational confuse of Suspension or Deprivation. And contempt of Authority whough in the is smallest matter, descript no small punishment wall authority having been even solicitous (as it has good teason) above all things to vindicate and preserve it self from contempt; by implicing sharp punishments upon contemptation parsons in the smallest matters, above all other forts of oftenders in any degree whatsoever. Thus have we showed and chaired the first and main difference betwitt the rase of my Text, and the case of our Church, in regard of the Matter: the things whereabout they different, being every way indifferent; yours not so that

general conformity other wife, that such omission proceeded not either from an obinionative diffike of the Ceremony impoled, or from animorous and difficults hunouring of such as do fish he is, who poems willingly and parposety doth opens, head, &c. Artic. 34. d In minimize quoque mandatis culpum facit non minimum; & countrie in crimen gravie rebellionis navum fais levem simplicis t angressionis. Bern. de prec. & dispens.

And as in the Matter; fothere is secondly much oddes in the condition of the Persons. The refusers in the Case of my Text, being truly weak in the Faith, as being but lately converted to the Christian Faith, and not sufficiently instructed by the Church in the do-Etrine and we of Christian liberty in things indifferent : Whereas with our refusers it is much otherwise, First, they are not new Proselytes; but men born, and bred, and brought up, in the bosom of the Church: yea many, and the chiefest of them, such as have taken upon them the calling of the Ministery, and the charge of Souls, and the office of teaching and instructing others. And such men thould not be meaklings. Secondly, ours are fuch as take themselves to have far more knowledge, and understanding, and insight in the Scriptures, and all divine learning, than other men; fuch as between pity and fourn feem most to wonder at the ignerance and fimplicity of the walger, and to lament (which is, God knoweth, lamentable enough a though not comparable to what it was within not many years fince:) the want of knowledge, and the unfufficiency of some of the Clergy in the Land. And with what reason should thefe men expect the priviledge of weak ones? Thirdly, our Church bath sufficiently declared and published the innacency of her purpose and meaning in enjoyning the Cerementes : nor fo only ; but hath been content to hear, and receive, and admit the Objections and reasons of the refusers; and hath taken pains to answer and satisfic to the full all that ever yet could be faid in that behalf. And therefore it is vanity for these men (or their friends in their behalf) to alledge meaknesse; where all good means have been plantifully used for full information in the points in doubt, Lafty, upon the premiles it doth appear that the weaknesse of our brethren, pretended by those that are willing to speak favourably of them, proceedeth

c The practice of our Church fufficiently confirmeth this: which censureth no man for the bate omission of some kind of Rites and Ceremonies now and then; where it may be presumed by the parties cheerfull and general conformity other-imposed, or from some control of the peals of the seals o

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ceedeth for the most part not to much out of simple ignorance, aris fing from the defect either of understanding or means seasout of an ignorance at the best in some degree of wiffalnesse and affectation, in not feeking, or nor admirting fuch ingentious latisfaction, as they might have by Reason: if not out of the poyson of corrupt and carwall affections (as they give us formerimes but too much cause to fuspect) of pride, of fingularity of envy of comention, of factious admiring formemens persons. By which, and other like partial affective ons, mens judgements become oftentimes to blinded, that of unwilling at the first, they become at length unable to differn things with that freedom and ingentity they should. And so the Cafes diff fer in regard of the Perfons di adi a suna di a

a dray KH im Tawady. Rom. 13.5 wrath, but alfo for conscience fate Ibid.

c Meditations on the Lords Prayer, pag. Margent.

They differ thirdly in the Practife of the Perfons. There the from did eat, because he was well assured he might do it, more to no, in the verse before my Text : and the weak did no more but forbear eating; as indeed he might do, no Authority interpoling to the contrary. But here, we conform, not only because we know we may lawfully do it; but for that we know we must of a necessary do it, as bound thereunto in obedience to lawfull Authority, and in the b conscience we ought to make of fuch obedience. And the refulers do not only de facto, not conform; to the contemps of Authority, and the feandal of others: but they fland in it too, and trouble the peace of the Church by their reftless Petitions, and Supplications, and Admonitions, and other publications of the reasons and grounds of their such refulal. " And verily, this Countrey and County hath been not the Least busie in these factions and tumultuous courses: both in troubling our most gracious, judicious, and religious Soveraign with "their petitions, and also in publishing their reasons, in a Book called The Abridgement, printed 1605. to their own shame, and "the shame of their Countrey. He who (as I have been informed) was thought to have had a chief hand in the collecting of those reasons, and printing of that Book; was for his obstinate refusal of Conformity, justly deprived from his Benefice in this Diocess, and thereupon relinquished his Ministery for a time, betaking himfelf to another Calling: fo depriving the Church and people of God of the fruit and benefit of those excellent gifts which were in Kim. But fince that time he hath, upon better and more advised judgement, subscribed and conformed : and the Church like an indulgent Mother hath not only received him into her bosom again, " but hath reflered him too, though not to the same, yet to a Benefice elfwhere of far better value. hist od binon a

Lastly, there is difference in the faulty carriage of the persons: and that on both parts; especially on ours. For though our Non-conforming Brethren condemn us with much liberry of speech and spirit, having yet less reason for it than the weak Remans had (for the strong among them might have forborn some things for the Weak's sake,

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and it would have well become them for the avoiding of fcandal fo to have done; which we cannot do without greater scandal in the open contempt of lawful authority;) yet we do not despise them, 11 mean with allowance from the Church: if particular men do more than they should, It is their private fault, and ought not to be impured to us, or to our Church) but use all good means we can to draw them to moderate courses, and just obedience; although they better descrive to be despised than the weak Romans did: they being truly Weak, ours Obstinate; they Timerosa, ours also Contem-Ptuons.

Now these differences are opened betwirt the Case in my Text, and the Case of our Church: we may the better judge how far forth Saint Paul's advice here given to the Romans in their case of eating, and not-eating, ought to rule us in our case of casterming, and not-conforming in point of Ceremony. And first, of net despising: then, of not judging. The ground of the Apostles precept for not despising him that are not, was his Weakness. So far then as this ground holdeth in our case, this precept is to be extended, and no further. And we are hereby bound not to despise our Non-conforming Brethren, fo far forth as it may probably appear C to us they are weak and not wilful. But so far forth, as by their courses and proceedings it may be reasonably thought their refusal proceedeth from corrupt or partial effections, or is apparently maintained with obsinacy and contempt : I take it we may, notwithstanding the Apostles admonition in my Text, in some sorteven de-

But because they think they are not so well and fairly dealt with-

all as they should be: Let us consider their particular grievances, wherein they take themselves despised; and examine how just they are. They fay, first, they are despised in being scoffed and flouted, and derided by loofe companions, and by profane or popully affected persons; in being stiled Puritans, and Breibren, and Frecifians, and having many jests and fooleries fastened upon them, whereof their defeace. they are not guilty. They are feconally despised, they say, in that flers reasons when they are convented before the Biftings and others in Authority part. 1. pref. to the Reathey cannot have the favour of an indifferent Hearing : but are prot der, we do acceeded against as far as Sufpension, & sometimes Deprivation, without cufe the Retaking their answers to what is objected, or giving answers to what in the fight of they object. Thirdly, in that many boness and religious men. of excellent and useful gifts, cannot be permitted the liberty of their Confrie for their hard ences, and the free exercise of their Ministery ; only for standing one acaing towards in these things, which our selves cannot but confess to be indifferent; us Removal

To their first Grievance we answer, that we have pothing to do with those that are Popilaly affected. If they wrong them, as it is like enough they will (for they will not flick to wrong their betters;); we are not to be charged with that: let them answer for 25.

a All benefit of nied them, and they debarred of other means Def. of Mini-

27.

themselves. " But by the way, let our Brethren consider, whether A "their stiff and unreasonable opposing against those lawful Ceremo-" mies we retain, may not be one principal means to confirm, " but so much the more in their darkness and superstition those "that are wavering, and might possibly by more ingenious and seafonable infinuations be won over to embrace the truth which we profess. And as for loofe persons and profane ones, that make " it their sport upon their Ale-benches to rail and scoff at Puritans; "as if it were warrant enough for them to drink drunk, talk baw-"dy, swear and stare, or do any thing without controll, because forfooth they are no Puritans; As we could wish, our Breshren and their Lay-followers, by their uncouth and fometimes ridiculous behaviour, had not given profane perfons too much advantage to play upon them, and through their fides to wound even Religion it felf: fo we could wish also that some men by unreasonable and unjust, other some by unfeasonable and indiscrees scotting at them, had not given them advantage to triumph in their own insocency, and perfit in their affected obstinacy. It cannot but be some confirmation to men in errour, to fee men of diffolute and loofe behaviour, with much eagerness, and petulancy, and virulence to speak against them. We'all know how much feandal and prejudice it is to a C right good case; to be either followed by persons open to just exception, or maintained with flender and unfufficient reasons, or profecuted with unfeafonable and undifcreet violence. And I am verily perswaded, that b as the increase of Papists in some parts of the Land, hath occasionally sprung (by a kind of Antiperistalis) from the intemperate courses of their neighbour-Puritans; so the increase of Puritans, in many parts of the Land, oweth not fo much to any fufficiency themselves conceive in their own grounds, as to the difadvantage of fome profane, or frandalous, or idle, or ignorant, or indiferent oppolers. But ferring these aside, I see not but that other- D wife the name of Puritan, and the reft, are justly given them. For appropriating to themselves the names of Brethren, Profesors, Goodmen, and other like; as differences betwixt them and those they call Formalife: Would they not have it thought, that they have a Brotherhood and profession of their own, freer and purer from Superstition and Idolatry, than others have, that are not of the same stamp? and doing so, why may they not be called Puritans? The name, I know is fometimes fastened upon those that deserve it not; Rafcal people will call any man that beareth but the face of honesty; a Buritan : but why should that hinder others from placing it where E it is rightly due? "To their fecond Grievance I answer : Publick means by Confe-

"provate men not seldome afforded the favour of respite and liber ty to bring in their allegations. And I think it can be hardly, or

b Many by their factious behaviour were driven to be Papifts. The Kings Maj. is Confer. at Hamp. pag. 98.

28

Rom 14.3. The First Sermon.

"but rarely instanced, that ever Deprivation hath been used, but "where fatherly Admonitions have first been used, and time given " to the Delinaments to confider of it, and inform themselves better. This course usually hath been taken : though every private parti "cular man hath no reason to expect it. The Reverend Fathers of our Church, we may well think, amid so much other imployment, cannot be so unthrifty of their good hours, as to lavish them out in hearing contentious persons eandem cantilenam, sing the same note a hundred times over, and require farther fatisfaction, after fo many publick and unanswerable satisfactions, already given. Yet have the Bishops and other Church-Governours out of their religious zeal for the peace of Gods Church, been to far from despising our Breihren herein: that they have dispensed sometimes with their other weighty occasions, and taken pains to answer their reasons, and confute their exceptions, farishe all their doubts, and discover the weakness of all their executes in the points questioned.

And as to their third Grievance. First, for my own part, I make no doubt, neither dare I be fo uncharitable as to think, but that many of them have honest, and upright, and fincere hearts to Godward, and are unfeignedly zealous of Gods Truth and for Religion. They that are such, no doubt feel the comfort of it in their own "fouls: and we see the fruits of it in their conversation, and rejoyce ff at it. But yet I cannot be so ignorant on the other side, as not to know, that the most fanctified and zealous men are men, and subject to carnal and corrupt affections; and may be so far swayed by them in their judgements, as not to be able to difcern, without prejudice and partiality, truth from errour. "Good men, and Gods dear "children may continue in some a errour in Judgement, and confe-"quently in a finful practife arising thence; and live and dye in it " (as some of these have done in disobedience to lawful Authori-"ty) and that unrepented of otherwise, than as in the lump of "their unknown fins. It is not Honefty, nor Sincerity, that can pri-"viledge men from either erring or finning. Neither ought the un-"reproved conversation of men countenance out their opinions, or their practices, against light of Divine Scripture, and right Reason: As we read Cyprian's errour in old time; and we fee in our daies not only the suspected Teners of Arminim, but even the bold herefies of Faufius Socieus have spread much the more for the reverend opinion men had of their personal endowments and fanctiry. Secondly, though Comparisons be ever harsh, and most times odious; yet since honesty and piery is alledged, (without disparagements be it spoken to the best of them) there are as good, and honest, and religious, and zealous men every way, of them that willingly and cheerfully conform, as of them that do not. In the times of Popish persecution, how many godly Bishops, and conformable Ministers laid down their lives for the testimony of Gods Truth, and for the maintenance of

a Witness the learned Books of divers reverend Prelates; John Buckeridge, Thomas Marton, & c.

29.

a Santti flante charitate poffunt errare etiam coatra Catholicam veritatem. Occham Dial. part. 1. l. 2, C. 4. b So Pelagins, from whoie root Papery (in that branch) fprouted, was a min as frict for life as most Catholicks : yet a most dangeious and pe-Pelagii, viri, ut audio, fantti, & non parvo pro-fectu Chiftiani. Aug. 3 de peccm. 1. Iftum, ficut eum qui noverunt loquan ur, tonum ac pradicanibid. cap. 3.

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B

his Gefpel? And if it should please God in his just judgement (as our fins, and amongst others our Schisms and distractions most worthily deferve,) to put us once again to a fiery trial (which the fame God for his goodness and mercy defend:) I make no question but many thousands of Conformers would (by the grace of God) relife unto Bloud, embrace the Faggot, and burn at a Stake, in detestation of all Popish, Antichristian Idolatry; as readily, and chearfully, and constantly, as the hortest, and precisest, and most scrupulous Non-conformer. But Thirdly, let mens honesty, and piety, and gifts be what they can: must not men of honesty, and piety, and gifts, live under Laws? And what reason these, or any other respects, should c exempt any man from the just censure of the Church, in case he will not obey her Laws, and conform to her Ceremonies? especially, since such mens impunity would but encourage others to prefume upon the like favour: and experience teacheth us, that no mens errours are so exemplary and pernicious as theirs, who for their eminency of gitts, or fanctity of life, are most followed with popular applause, and personal admiration.

We see their Grievances against us, how unjust they are, in the matter of Despising. I would they did no more despise she Churches Authority, than we do their instrincties! But in the matter of judging; see if we have not a just grievance against them. As might be declared at large in many instances, our of their printed Books, and private Letters, and common discourses. I will but give you a "taste because I know I grow tedious, and I long to be at an end."

First, they judge our Church as half Popish and Antichristian, for retaining some Ceremonies used in Popery: though we have purged them from their Superstitions, and restored them to their Primitive use. Their great admired opener of the Revelation, maketh our Church the Linsey-Wolfey Landicean Church; neither hot nor cold, and some of them have slovenly compared our late gracious Soveraign Queen Elizabeth of most blessed memory, to a slattish house-wise, that having swept the house, yet less the dust and dire behind the doors; meaning thereby the Geremonies. If our Church were but half so ill, as these men would make it, I think every honest religious man should hold himself bound to separate from it, as his most excellent Majesty shath observed the Browniss have done upon their very grounds: accounting them as luke-warm for not quite separating, as they do us for no surther referming.

Alexander Noel Dean of Pauls, in a Sermon before Queen Elizabeth: and modefily and moderately urged, nor at all against the Ceremonics (which by his practice he did allow) but for the further restraint of Popith Priests and Jesuites, who lay thick in Ireland, and the western coasts of England and Wales, as heaps of dust and dire behind the doors. Yet I here ascribed it to the Puritars, who (though they father it upon that good nim) must own it as their own beautiful by missing it to the Ceremonies, they have made it their own.

--Male dum resitas, incipit essentials and Communications on the Lords Prayer, pa. 21. 8cc. prime edit. 1619. See Hooker's Preface. Sect. 8.

Secondly, they judge our Bishops, and other Church-Governours, as

c Non eaim in cujusquam perfona prætermittendum est, quod institutis
generalibus
continetur.
Leo dist. 61.
Miramur.

30.
a 1 refer the Reader for more particular fatisfaction to Fr. Mafons Sermon on 1 Cov. 14. 40. pag. 30. Sam Collins Sermon on 1 Tim. 6.3. pa. 21. 22. and others: but especially to their own writings.

a Brightman in
Apoc. (ap. 3.
b This Simile
was first used
by a very Reverend, grave
and worthy
Dean, (who
hath many
waies deserved
well of our
whole Church)

JM

preach not against any of these things, nor intermeddle to make more stirres in the Church.

"were of that has remper, or different rather, that many are; they would quickly tire our themselves without spuring. Far be in from us to judge mens hearts; or to condemn men son that we know not by them. Yet of some that carry themselves with tolerable moderation outwardly; we have some cause to suspect, that they do inwardly and in their hearts judge as deeply, as the bottest spirited railers. And we gather it from their sorwardness at every turn, and upon every slender occasion, obliquely to gird, and indirectly to glance at our Church, and the discipline and the Certmanies thereof, as far as they well dare. And if such men meddle no surther, we may reasonably think, it is not for want of good will to do it, but because they dare not.

lick Congregations; yet in their private conventiales it is not unknown fome do. Though their Pulpits do not ring with it; yet their Honfes do: though their ordinary Sermons ad Populum be more modelt; yet their fet Conferences are sometimes but too free, especially when they are required their opinions by those that invite them. And what themselves (for fear of Censure) thus preach but binthe ear;

their Lay-Disciples openly preach on the house top.

Thirdly, although both their Pulpits and Tables should be silent: yet their Prastice sufficiently preachesh their dislike. And who knoweth not that a Reall and Exemplary seducement maketh the Author guilty, as well as a Verbal and Oratory? Saint Peter did not preach Judassme, but only, for offending the Jews, forbare to eat with the Gentiles. Yet Saint Paul reproveth him for it to his face, and interpreteth that fact of his, as an effectual and almost compulsive seducement; Cogis Judaizare, Gal. 2. Why compellest thou she Gentiles to Judaize?

Lastly, it is to be considered, whether it may be enough for a Pastor, not to meddle with these things: and whether he be not in conscience bound, especially in case he live among a people distracted in opinions, to declare himself expressly either for them, or against them. If they be utterly unlamfull, and he know it so; how is he not bound in conscience to reprove those that use them, or require them? otherwise he betrayeth the description without rebuke. But if he be sufficiently resolved of their laufulnesse; how is he not bound in Conscience to reprove those that results them, or oppose them? otherwise he betrayeth the peace of the Church by his silence, and suffereth men to go on in their disobedience without rebuke. Nay more, every Minister that hath received Pastoral charge, hath swice

a Eadem velle eos cognosces: da poste, quantum volunt. Sen. Epist. 42.

b Mat. 10.27.

3.
Cal. 2.14.
Ming conversations suit vitium, non predicationis. Tercull. de præscripr. cap. 23.
Non imperio,
sed fatto. Lyra.
Non docents
imperio; sed conversationis
exemplo. Gloss.
Ord. ibid.

d Otherwise
what else do
we, but deny
and betray the
truth? Defence of Min.
reasons part. I
Pref. to the
Reader.

B

or thrice (if not oftner) witnessed his allowance of all and singular the 39. Articles of the Church of England. Once at his ordination before the Bishop; then at his Institution into his Benefice, before his Ordinary; and both these by Subscription under his hand: and then after upon his Induction before his own Flock; and that by verbal Approbation. By which Subscription and Approbation, he hath not only acknowledged in the Church the power of ordain- e Artic, 20, ing Rites and Ceremonies, Artic. 20, but he hath after a fort also bound himself openly to reduke such as willingly and purposely break the f Artic. 34. Traditions and Ceremonies of the Church, as offenders against the common orders of the Church, and wounders of the consciences of the weak brethren, Artic. 34. He then that for any respect whatsoever, is mealmouth'd in these things, wherein he is bound both in Conscience, and by vertue of his own voluntary Act to speak freely: neither is constant to his own hand and tongue; nor is & faithfull in Gods house, as was Moses, in discharging a good Conscience, and revealing unto his people h the whole Counsel of God.

Thus have I endeavoured, having the opportunity of this place, (as I held my felf both in Conscience, and in regard of my Subscription bound) to deliver my opinion freely, so far as my Text gave occafion, concerning the Ceremonial Constitutions of our Church: and therein laboured to free, not only the conformer from all unjust censures; but even the non-conformer also, so far as he hath reason to expect it, from all scandalous despisage. I beseech you pardon my length, if I have been troublefome of I had much to fay, and the matter was weighty; and I defired to give fome lansfaction in it to those that are contrary minded; and I have no purpose (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly befeech Almighey God to grant a bleffing to what hath been prefently taught and heard : that it may work in the hearts of us all charitable affections one towards another, due obedie ence to lawfull Authority, and a conscienable care to walk in our feveral callings, faithfully, painfully, and proceably; to the comfort of our own fours, the edification of Gods Church, and the glory of the ever-bleffed Trinity, the Pather, Son, and Holy Ghoft, three Per-fons and one God. To whom be aferibed by us and the whole Church, as is most due, the Kingdom, the Power, and the Glory, for ever and ever. And the Company of the Compan

ing politicat Corell ries legit found to eluftens a este Spider inc. cells por lon from an dring ble he best but with also differ at 23

Matrice of technicity too I ruth, to difficultienance is that Fisher election of the Truth, to do to a second to the light by the Truth and the truth of the Aprille of the truth of the truth of the Aprille of the truth of the Aprille of the truth of tr saine two diferedit: The carnal Libertine, Le woul : or fain pulpy his own anguacions behavious and areas. Doth, but masting

the Inne work. They both

g Heb. 3. 2.

h Acts 20. 27.

38.

E



and bis

AD LERU

The Second Sermon.

At a Visitation at Boston Lincoln, 24 Apr. 1621.

ROM. 3. 8.

And not rather, (as we be flanderoufly reported, and as some affirm that me fay) Let us do evil that good may come : whose damnation is just.

Little before, at the fourth verse, S. Paul had delivered a Conclusion found and comfortable : and strengthened it from David's both experience and testimony in * Pf. 51. A place pregnant, and full of finews, to enforce it. The Conclusion in effect was, that Nothing

in man can annull the Covenant of God. Neither the original unworthiness of Gods Children, through the universal corruption of nature; nor their actual unfaithfulness bewrayed (through frailty) in particular trials, can alienate the free leve of God from them, or cut them off from the Covenant of Grace: but that still God will be glorified in the truth and faithfulnesse of his promises notwith-

standing any unrighteoulness or anfaithfulnesse in man.

But never yet was any Truth so happily innocent, as to maintain it self free from Calamay and Abuse. Malice on the one hand, and Fleshliness on the other; though with different aims, yet doe the same work. They both pervert the Truth, by drawing pestilent Corollaries from found Conclusions: as the Spider sucketh poylon from medicinable herbs; But with this difference 3 Malice flandereth the Truth, to discountenance it; but Fleshlines abuseth the Truth, to countenance it self by it. The cavilling Sophister, he would fain bring the Apostles gracious Do-Arine into discredit: The carnall Libertine, he would as fain bring his own ungracious behaviour into credit. Both, by making

That thou might'ft be justified in thy rings, and mighteft ever come when thou are judgcd, Pfal. 5 1,4.

A false (yet colourable) Inferences from the former Conclusion. There are a three of those Inferences : but never a good. The first; If so, then cannot God in reason and justice take vengeance of our unrighteousness. The Colour: for why should he punish us for that, which so much magnifieth and commendeth his righteougness [b But if our righteousness commend the righteousness of God, what [hall we fay? Is God unrighteous that taketh vengeance?] The [econd Inference : If so ; then it is injust either in God or Man to condemn us as finners; for breaking the Law. The Colour : for why should that action be censured of sin, which so abundantly redoundeth to the glory of God ? [For if the sruth of God bash more abounded through my lye unto bis glory, why yet am I also judged as a sinner?] The third, and last, and worst Inference : If so, then it is a good and wife resolution, Let us fin freely, and boldly commit evil. The Colour : for why should we fear to do that, from which fo much good may come? in this verse of my Text, [And not rather let us do evil that good may come.

This last cavilling Inference, the Apostle in this Verse both bringeth in, and casteth out again: bringeth in as an objection; and caffeth out by his autwer. An answer which at once cutteth off C both it, and the former Inferences, And the Answer is double : Ad rem, Ad hominem. That concerneth the force and matter of the objection: this the state, and danger of the objectors, Ad rem, in the former part of the Verle; [And not rather (as we be flanderoufly reported, and as some affirm that wesfay) let us do evil that good may come.] Ad hominem; in the latter end; [Whose damnation is just.] In the former part there is an Objection; and the Rejection of it. The Objection, And norrather, Let'us do evil that good may come. The Rejection thereof with a Non fequitur; implying not only the bare inconsequence of it upon the Apostles conclusion, but withall, and especially the falleness and unsoundness of it taken by it felf; As we be flanderoufly reported, and as some officm that we say, Let us do evil, &c.

My aim at this present is to infift especially upon a Principle of practick Divinity: which by joynt confent of Writers old and new; Orthodox and Popifb; refulteth from the very body of this verle; and is of right good use to direct us in fundry difficulties, which daily arise in vita communistin point of Conscience. The Principle is this; We must not do any evil, that any good may come of it. Yet there are belides this, in the Text divers other inferiour observations not to be neglected. With which I think it will not be amis to begin, and to dispatch them first briefly; that so I may fall the Joener, and stay the longer upon that which I mainly intend.

Observe first the Apostles Method, and substantial manner of pro- Paulus bie, ceeding : how he cleareth all as he goeth; how diligent he is and nem traditate careful, betimes to remove such cavils, (though he a step a little hac. Ca jetan.

E 2

a Triplex inranus hic.

I.

b Verle 5.

c Verfe 7.

3:

3.

0.40/96

obferv. I.

a guendos fecit

XUM

Aut anims demas, aut vi ribus addas. Dictum Archidami ad filium, apud Plutarch, in Lac As Zuinglius Mid of Carolostadius (whom he judged too weak to undertake the defence of the cruth against Luther in the point of Con-lubstantiation): Non fatis bu merorum babet.

6. observ. II.

Sleidan.

conicis.

а Паед .78 BRETTHE TW onulw.

'Oposon Acts 14 15! & Jam. 4. 17. c & Cor. 5 20. r Thef. 1,13:

out of his way for it) as might bring scandal to the Truth he A had delivered. When we preach and instruct others, we should not think it enough to deliver positive truibs : but we should take good care also, as near as we can to leave them clear; and by prevention to stop the mouths of such as love to pick quarrels at the Truth, and to bark against the light. It were good we would (so far as our leifare and gifis will permit) wifely forecast, and prevent all offence that might be taken at any part of Gods truth: and be careful, as not to broach any thing that is falle, through rafbnefs, errour, or intemperance; so not to betray any truth by ignorant handling, or by superficial, slight, and unsatisfying answers. But then especially concerneth it us to be most careful herein; when we have to speak before fuch, as we have fome cause before-hand to suspect to be through ignorance, or weakness, or custome, or education, or prejudice, or partial affections, or otherwise contrary-minded unto, or at least wife not well perswaded of those Trus bowe are to teach. If the waies be rough and knotty, and the passengers seeble-joynted and dark-fighted, it is but needful the guides should remove as many blocks and stones out of theway, as may be. When we have gone as warily as we can to work, Chuillers (if they lift) will take exceptions: it is our part to fee we give them no advantage ; left we help C to justifie the Principals, by making our selves Accessories. Those men are ill-advised, how ever zealous for the Truth, that stir in controversed points, and leave them worse than they found them, b " Sto-"mach will not bear out a matter withour frength: and to encounter an adversary are required & Shoulders as well as Gall. A good cause is never betrayed more, than when it is prosecuted with much eagerness, but little sufficiency. This from the Meshod,

Observe seconding the Apostles manner of speech, if will especially equipula, Translators render it, As we are wrongfully blamed. As we are flandered. As we are flanderenfly reported, And the word indeed from the 2 Original importeth no more: and fo Writers both profane and facred use it. But yet in Scriptures by a specialty it most-times signifieth the highest degree of slander; when we open our mouths against God, and speak ill, or amis, or unworthily of God : that is we've, and properly, the fin we call Blafahemy. And yet that very word of Blasphemy, which for the most part referreth immediately to God, the Apostle here useth, when he speaketh of himself and ther Christian Ministers, wood Bravenhumba, asowe are flandered, nay as we are blasphemed. A flander, or other wrong, or consemps done to a Minister, qua talis, is a fin of a higher strain, than the same done to E a Common Christian. Not at alk for his persons sake: for so he is no more Gods good creature than the other; no more free b from fins, and infirmities, and passions, than the other. But for his Callings lake for lohe is Gods ' Embaffadour, which the other is not : and for his works fake; for that is Gods & Meffage, which the others is

not. Personal Slanders and Contempts are to a Minister, but as to another man: because his person is but as another mans person. But standers and contempts done to him as a Minister, that is, with reference either to his Calling or Dottrine, are much greater than to another man: as reaching unto God himself, whose Person the Minister representeth in his Calling; and whose errand the Minister delivereth in his Dottrine. For Contempts, S. Paul is express elsewhere; es the that despiseth, despiseth not man, but God. And as for Slanders; the very choice of the word in my Text inferreth as much. The dignity of our Calling enhaunceth the sin: and every slander against our regular Dottrines, is more than a bare Calumny; if no more, at least persy is blasphemy, we see share muchander, as we are slasphemed. That from the word.

Observe thirdly, the wrong done to the Apostle and to his Dollrine. He was flanderoufly reported to have taught that which he nevet fo much as thought: and his Doctrine had many scandalous imputatione fastened upon it, whereof neither he nor it were guilty, [As me are slanderously reported, and as some offirm that we say.] The best truths are subject to mis-interpretation: and there is not that Dothrine, how firmly foever grounded, how warily foever delivered; whereon Calumny will not fasten, and stick slanderous imputations: Neither * Fohns mourning, nor Christs piping can pals the pikes: but the one hath a Devil; the other is a Glutton and a Wine-bibber. Though & Christ come to fulfil the Law, yet there be will accuse him as a defroyer of the Law, Matthew 5. And though he decide the question plainly for Oufur, and that in the case of Tribute, Mat. 22. [Give unto Cafar the things that are Cafars:] yet there be that charge him, as if he a spake against Casar, John 19, and that in the very case of Tribute as ifhe of orbade to give Tribute anto Cafar, Luk. 23. Now if they i called the Master of the house Beelzebub; how much more them of his houshold ? If Christs did not ; think we the doctrine of his Ministers and his Servants could escape the stroke of mens tongues, and be free from calumny and cavil? How the Apofiles were flandered as Seducers and Sectaries, and vain bablers, and Herericks, and broachers of new and falle and pettilent do-Chrines , their Epifles and the book of their Atts witness abundantly to us. And for succeeding times, read but the Apologies of Atheragorus, and Tersulian, and others: and it will amaze you to fee what blasphemous, and seduious, and odious, and horrible impies ties were fathered upon the Ancient Christian Detters, and upon their profession. But our own experience goeth beyond all. Sundry of the Dodors of our Church teach truly, and agreeably to Scriprure the a effectual concurrence of Go Ds Will and Power, with subordinate Agents in every, and therefore even in sinful actions; Gods h free elettion of those whom he purposeth to save of his own grace, without any motives in, or from themselves, The immutability

e 1 Thef. 4. 8. f We have heard him fpeak blafphemous words against Mofes, and against 60d. Acts 6. 11.

observ.III.

1 Mst. 11.

b Mat. 5. 17.

c Mat. 22. 21.

d John 19.12. c Luk, 23. 2.

f Mat. 10. 25.

g Acis 17. 28. & Elay 16.12. h Rom. 9. 11.

15, 18, 80.

E 3

John 13. 1. 5. 9, 10. & 8. 3 5, 38, 39. k Rom. 3. 28.

of Gods Love and Grace towards the Saints elect, and their certain perseverance therein unto Salvation; The & Justification of finners by the imputed righteousness of Christ, apprehended and applied unto them by a lively faith; without the works of the Law. These are found, and true, and (if rightly understood) comfortable, and right profitable doctrines. And yet they of the Church of Rome have the forehead, (I will not fay to flander, my Text alloweth more, to blaspheme GoD, and his Truth, and the Ministers thereof for teaching them. Bellarmine, Gretfer, Maldonat, and the Jesuits ; but none more than our own English Fugitives, Briston, Stapleton, Parfons, Kellison, and all the rabble of that crew, freely spend their mouthes in barking against us, as if we made God the author of fin: as if we would have men fin and be damned by a Stoical fatal necessity; fix whether they will or no, and be damned whether they deferve it or no: as if we opened a gap to all licentionsness and profaneness; let them believe, it is no matter how they live, heaven is their own cock-Jure: as if we cryed down good works, and condemned charity. Slanders loud and false; yet easily blown away with one single word, Brason printer. These imputations upon us and our doctrine are unjust: but weight influor, let them that thus mif-report us, know, that without repentance, their damnation will be just.

It would be time not ill spent, to discover the grounds of this obfervation, and to press the uses of it something fully. But because my aim lieth another way; I can but point at them, and pass. If seldome Truth scape unflandered, marvel not: the reasons are evident. On Gods part, on Mans part, on the Devils part. "God faf-" fereth, Man raifeth, and the Devil furtherest thele flanders against "the Truth. To begin ordine retrograde, and to take them backwards. First, on the Devils part; a kind of Contrariety and Antipathy betwist him and it. He being the a Fasher of lies, and b Prince of darkness, cannot away with the Truth, and with the Light: and D therefore casteth up slanders, as Fogs and Mists against the Truth to belye it, and against the Light to darken it. Secondly, on Mans part: And that partly in the understanding; when the judgment, either of it self weak, or else weakened through precipitancy, prejudice, or otherwise, is deceived with fallacies instead of substance, and mistaketh feeming inferences for necessary and natural deductions. Partly in the Will: when men of corrupt minds fer themselves purposely against the known truth, and out of malicious wilfulness (against the strong testimony of their own hearts) slander it, that so they may disgrace it, and them that profess it. Partly in the Affections; when men, overcome by carnal affections, are content to cheat their own fouls, by giving fuch constructions to Gods Truth, as will, for requital, give largest allowance to their practices, and so rather choose to creeken the Rule to their own bent, than to level them-

selves and their affections and lives according to the Rule. Thirdly,

III.

I.

II.

2.

a John 8. 44. b Ephel.6. 12.

Truth ?

concerning evils of pain; whereas my Text is intended only of the evils of fin. We are herehence refolved, that we are not to do any evil, that good may come of it: for all which yet we may faffer some

B

c Stater on this place.

15.

evil, that good may come of it. Although (to note that by the way) the common answer è malis minimum, even in the evils of pain is to be understood (as most other practical conclusions are) not as simply and universally; but as comments and ordinarily true. For (as one saith well) perhaps there are Cases, wherein two evils of Pain being at once propounded, it may not be safe for us to be our own carvers.

Bur I must let pass the Questions concerning the evils of Pain, as impertinencies. The evils of sin are of two sorts. Some are evil formally, simply, and per se; such as are directly against the scope and purpose of some of Gods Commandements: as Atheism against the first, Idolatry against the second, & so against the rest, Blasphemy, Profune-ness, Distorally, Gruelly, Adultery, Injustice, Calumny, Avarice, and the like; all which are evil in their own nature, and can never (positis quibuscung; circumstantis) be done well. Othersome are evil only respectively, and by accident: but otherwise in their own nature indifferent; and such as may be, and are, done sometimes well, sometimes ill. To know the nature of which things the better, since they are of singular use for the resolution of many Cases of Conscience: we must yet more distinctly inquire into the different kinds (or rather degrees) of indifferent things; and into the different means, whereby things otherwise in nature indifferent, become accidentally evil for their use.

16.

2 'Asiápoeg: Tejs ixistreov. b 'Asiápoeg Tejs iv.

Indifferent things are either equally, or unequally tuch. We may call them for distinctions sake (and I think not altogether unfitly) a indifferentia ad urrumliber; and p indifferentia ad unum. Ind fferentia ad utrumlibet, or equally indifferent things, are fuch, as (barely confidered) are arbitrary either way, and hang in aquilibrio, between good and evil, without turning the Scale either one way or other, as not having any notable inclination or propention unto either rather than other: as to drink fasting to walk into the fields, or to lift up ones hand unto his head, &c. Now concerning such things as thele; if any man should be so scrupulous, as to make a matter of conscience of D them, and should defire to be resolved in point of Conscience whether they were good or evil, as namely, whether he should do well or all, to walk abroad into the fields a mile or two with his friend, the thing it felf is so equally indifferent, that it were resolution enough to leave it in medio, and to answer him, there were neither good, nor hure in it: the Action of walking barely considered, being not confiderably either morally good, or morally evil. " Ifay [morally;] " for in matter of health, or civility, or otherwise, it may be good, "or evil: but not morally, and spiritually, and in matter of conscience. And I fay withal [barely confidered] for there may be circumstances, which may make it accidentally evil. As to walk abroad in the fields, when a man should be at Divine service in the Church, is by accident morally evil; through the circumstance of Times as, on the contrary, "not to walk, if we have promifed to meet a friend at fuch a time, "and in such a place, who standeth in need of our present help, is by " accident

c Quia corum
objectum non
includit aliquid pertinens
ad ordinem rationis. Aquin 1.
2. qu. 18. arc.
8. in corp.

1115

Let every n be fully . Ifwaded (WANESDO. on minde, ver. 5.

19.

I.

1 Rom. 14. 14. 5 lbid. v. 23.

c Ibid. ver. 21

d 1bid. ver. 20.

e Mitth. 9.13.

20.

3.

of this nature; as to understand us no otherwise, than we either door should mean, and that is thus: that such and such things are evil, as now adayes, through the corruptions of the times, most men use them; and fuch as therefore should not be adventured upon without mature and unpartial disquisition of the uprightness " of our affections therein, and a sewere trial of all circumstances whether they "carry weight enough with them to give our consciences a suffici-"ent fecurity not only of their lawfulness in them lves, and at large, "but of their particular lawfulness too unto us, and then; But this by " the way.

Now to proceed. There are divers means whereby things not fimply evil, but in themselves (either equally, or unequally indifferent, may yet become accidentally evil. Any defect or obliquity, any unhappy intervening circumstance is enough to povson a right good action, and to make it stark naught. I may as well hope to grasp the Sea, as to comprehend all those means. I make choice therefore to remember but a few of the thiefest; such as happen oft, and are very considerable. Things not simply evil, may accidentally become such; as by fundry other means, so especially by one of these three: Conscience, scandal, and Comparison. First, Conscience; in regard of the Agent. Though the thing be good, yet if the Agent do it with a condemning, or but a doubling Conscience, the Action becometh evil. [a To him that effecmeth any thing to be unclean, to him it is unclean; and b be that doubteth, is damned if be eat, because be eateth not of Faith, chap. 14. of this Epiftle.] Secondly, Scandal; in regard of other men. Though the thing be good, yet if a brother fumble, or be offended, or be made weak by it, the action becometh evil. all things are pure; but it is evil for that man who easeth with offence, verse 20. there.] Thirdly, Comparison; in regard of other actions. Though the thing be good, yet if we preferre it before better things, and neglect or omit them for it, the action becometh evil, Goe, and learn what that is, I will have mercy and not facrifice: Matth, 9.

The fuffe thus prepared, by differencing out those things, which undistinguished, might breed confusion; our next business must be, to lay the rule, and to apply it to the several kinds of evil, as they have been differenced. I forefaw we should not have time to go thorow all that was intended: and therefore we will content our felves for this time, with the confideration of this Rule, applyed to things: simply evil. In them the Rule holdeth perpetually, and without exception: That which is simply evil, may not for any good he done. We know not any greater good (for there is not any greater good) than the Glory of God: we scarce know a lesser sin (if any sin may be accounted little) than a harmless officious lye. Yet may not this be done; no not for that. Will you speak wickedly for God, and talk deceirfully for him? Job 13.7. If not for the glory of God; then certainly

a Vide fuse Augustinum in lib. de Mendacio, & conta Mendacium, & alibi.

certainly not for any other inferiour end: not for the faving of a life, not for the conversion of a foul, not for the peace of a Church, and (if even that were possible too) not for the redemption of a world. No intention of any end can warrant the choice of finfull means to compass it.

The Reasons are strong. One is; because sin in its own nature, is a de numero ineligibilium : and therefore as not eligible propter fe, for it own fake, (there is neither form nor beauty in it, that we should defire it .) so neither propter alind, with reference to any farther end. Act us peccasi non est ordinabilis in bonum finem; is the common resolution of the Schools. In civil and popular elections, if men make choice of fuch a person, to bear any office or place among them; as by the local Charters, Ordinances, Statutes or other Customs which should rule them in their choice, is altogether ineligible, the election is de jure nulla, naught and void; the incapacity of the person eletted making a nullity in the act of election. No less is it in moral actions and elections, if for any intended end we make choice of fuch means, as by the Law of God (which is our rule, and must guide us)

are ineligible; and fuch is every finne.

Another reason is grounded upon that Principle, a Bonum ex can C] a integra, Malum ex partiali. Any partial or particular defect, in ob. jest, End, Manner, or other Circumstance, is enough to make the whole action bad, but to make it good, there must be an univerfal a concurrence of all requisite conditions in every of these respects: As a disfigured e.e, or nofe, or lippe, maketh the face deformed; but to make it comely, there is required the due proportion of every part. "And any one short Clause, or Provise, not legal, is sufficient to abase "the whole Writ or Instrument, though in every other part absolute, "and without exception. The Intention then, be it granted never fo good, is unsufficient to warrant an Action good, so long as it faileth either in the object, or manner, or any requifite circumstance whatfoever. Saul pretended a good end, in sparing the fat things of Amalek; that he might therewith do facrifice to the Lord: but God rejected both tended the safety of Gods Ark, when it tostered in the Care, and he d 2 Sam. 6.6.7.

Stretched out his hand to flow is from felling the Care, and he d 2 Sam. 6.6.7. it and him, I Sam. 15. We can think no other, but that " Uzzab instretched out his hand to flay it from falling: but God interpreted it a 13. presumption, and punished it, 2 Sam. 6. Doubtles, e Peter meant no hurr to Christ, but rather good; when he took him afide, and advifed him to be good to himself, and to keep him out of danger : yet Christ rebuked him for it, and set him packing in the Devils name, Get thee behinde me Satan, Matth, 16:

But what will we say (and let that stand for athird reason) if our pretended good intention prove indeed no good intention? And certainly, be it as fair and glorious, as we could be content to imagine it; fuch it will prove to be, if it fet us upon any finfull or unwarranted means: indeed no good intention, but a bad. For granted it must be,

5 Ad sempiteraullus ducendus sto opitulante mendacio. Aug. de mend. ca 19. c Ea que conflat effe preca caufa obtentus nullo quafi bono fine, nuda velut na intentione facienda funt. Aug. contra Mendac. c. 7.

21. 1 Suspie natu ra repugnat peccato quod fit propiered, nec propter se, nec cropt r aliud horum, est eli-gibile Cajet. in hunc locum.

1 Aquin. 1. seat. 4 ad 3. & qu 19 art.6. ad cap.4.de Divin. h Non eft actio bona simpliciter, nifi omnes currant : fed quiti et defe-Etus finzularis, caufat malum. Aquin 1.2. qu. 18, art. 4: ad 3. c I Sam. Ig.

23.

D

1 Greg. lib. 28.
Moral. cap. 13.
Eufeb Emff.
hom. 26. and
others.

b Mat. 12. 33 c Mat. 6. 12.

d Sed videte ne forte non fit verè oculus simplex, qui fallatur. Bern, de præcept, & dispensat.

22.

a Sancta Hypo, criss, was Dominicus his word.

that the Intention of any end doth virtually include the means: as in a Syllogisme, the Premises do the Conclusion. No more then can the choice of ill means proceed from a good intention; than can a falle Conclusion be inferred from true Premises: and that is impossible. "From "which ground it is, that the Fathers, and other Divines do often-"times argue from the intention to the action, and from the good-"nels of the one, to the goodnels of both: to that purpose apply"ing those speeches of our Saviour, in the twelsth, and in the fixth " of Matthew, b Either make the tree good, and his fruit good, or elfe make "the tree corrupt, and his fruit corrupt; And, "If thine eye be fingle, the " whole body shall be full of light: but if thine eye be evil, thy whole body " shall be full of darkness. The light of the body is the eye; and of the work, the intention. No marvel, when the eye is evil, if the whole body be dark; and when the intention is evil, if the whole work be naught. That which deceiveth most men in judging of good or bad intentions, is, that they take the end and the intention for one and the same thing: betwixt which two there is a spacious difference, For the end, is the thing propter quid, for which we work, that whereat we aim in working, and so hath rationem couse finalis: but the intention is the cause a qua, from which we work, that which setteth us on working; and so hath rationem cause efficientis. " Now between these C "two kinds of causes, the final and the efficient, there is not only a " great difference, but even a repugnancy; in such sort, as that it is "impossible they should at any time coincidere, which some other "kindes of causes may do. It is therefore an errour to think, that if the end be good the intention of that end must needs be good: for there may as well be a bad intention of a good end, as a bad defire of a good object. Whatfoever the end be we intend, it is certain, that intention cannot be good, which pureth us upon the choice of evil means.

Methinks the Church of Rome (hould blush, (if her forehead died red with the blood of God's Saints, were capable of any tineture of thame) at the discovery of her manifold impostures, in counterfeiting of Reliques, in coyning of Miracles, in compiling of Legends, in gelding of good Authors by expurgatory Indexes; in juggling with Magistrates by lewd Equivocations, &c. Practifes warrantable by no pretenfe. Yet in their account but a pia fraudes; for fo they term them, no lefs ridiculoully, than fally: for the one word contradicteth the other. But what do I speak of these, but petty things, in comparifon of those her lowder Impieties? breaking covenants of truce and peace; diffolving of lawfull, and dispensing for unlawfull marriages; as-Toyling Subjects from their Oaths and Allegiance; plotting Treafons, and practifing Rebellions; excommunicating and dethroning Kings; arbitrary disposing of Kingdoms; stabbing and murthering of Princes; warranting unjust invasions; and blowing up Parliament-houses. For all which, and divers other foul attempts, their Catholick defence is the advancement (forfooth) of the Catholick Caufe: Like his in the

Poet

D

Rom. 3. 8. The Second Sermon.

Poet, h Quocung; modo rem, is their Resolution: by right, or wrong, the State of the Papacy must be upheld. That is their unum necessarium: and if heaven favour not; rather than fail, help must be had

from hell, to keep Amichrist in his throne,

But to let them pass, and touch neerer home. There are (God knoweth) many Ignorants abroad in the world : fome of them fo unreasonable, as to think they have sufficiently non-plus's any reprover; if being admonished of something ill done, they have but returned this poor reply, Is it not better to do fo, than to do worfe? But alas, what necessity of doing either so, or worse; when Gods law bindeth thee from both? " " He that faid, Do not commit adultery; faid also, " Do not kill : and he that faid, Do not feal ; faid also, Do not lye, " If then thou lye, or kill, or do any other fin; though thou thinkest thereby to avoid stealth, or adultery, or some other sin: yet " thou art become a transgressour of the Law, and by offending in one " point of it, guilty of all. It is but a poor choyce; when a man is de-" sperately resolved to cast himself away; whether he should rather " hang, or drown, or stab, or pine himself to death: there may be "more horrour, more pain, more lingring, in one than another; but "they all come to one period, and determine in the same point; If death is the issue of them all. And it can be but a slender comfort "for a man, that will needs thrust himself into the mouth of hell "by finning wilfully, that he is damned rather for lying, than for " fealing, or whoring or killing, or fome greater crime: Damnation " is the wages of them all, Murther can but hang a man; and (with-"out favour) Petry Larceny will hang a man too. The greatest fins "can but damn a man; and (without Gods mercy) the smallest will damn a man too. But what? will fome reply: In case two fins be propounded, may I not do the leffer, to avoid the greater; otherwife must I not of neeffity do the greater? The answer is short and easie: If two sins be propounded, do neither. E malis minimum, holdeth as you heard (and yet not alwaies neither) in evils of Pain: But that is no Rule for evils of fin. Here the lafer Rule is, E malis nullum, And the reason is sound; from the Principle we have in hand. If we may not do any evil, to procure a positive good; certainly b much less may we do one evil, to avoid or prevent another.

But what if both cannot be avoided, but that one must needs be done? In such a strait may I not choose the lesse? To thee; I say again, as before, Choose neither. To the Case, I answers It is no Case: because, as it is put, it is a case impossible. For, Nemo angustiatur ad peccandum: the Case cannot be supposed, wherein a man should be so straitned, as he could not come off fairly without sinning. A man by rathness, or fear, or frailty, may foully entangle himself; and through the powerful engagements of sin drive himself into very narrow straits, or be so driven by the fault or injury of others: yet there cannot be any such straits, as should enforce a necessity of sinning; but

b Horac lib. 1
Epift. 1.
c Gaudes five
per veritatemfi
five per occurrent
onem, Romani
Ecclefie dign.
tatem extolli
Joseph Stephanus de Osc,
pe. in Epift.ad
lcct.

25. a James 2. 10,

b Ealem dothina qua horremus facere mala ut eveniaut buna, horrere debemus facere mala ut cuitemus pejora fruitare enim pejora, mutió minus bonum est, quam evenire tonum. Cajetan, hic.

26.

240

"The

a Non enim datur perplexio ex parte verum : fed contingere potest ex parte hominis nescientis evadere, nec videntis aditum evadendi absque alique peccato. Ca jet. nic. See the Gloffe on dift. 13. item adverfus, where he proveth against Gratian be no perplexi-

b Non docet eligere minus peclutionem mino ris nexis. Cajetanus hic, speaking of the Councel of To-Icdo. See c. 22. q 4. per tot. c Mat. 5. 37.

d Exod. 1.16, R.C.

e See August contra mendac. cap. 19.

Gen. 19. 8. Perturbatio animi fuit, non consilium. Hist. Scholast. in Gen. cap. 52.

that still there is one path or other out of them without fin. perplexity that feemeth to be in the things, is rather in the a men who puzzle and lofe themselves in the Labyrinths of sin, because "they care not to heed the else that would lead them our, if it were "well followed. Say, a man through heat of bloud make a wicked vow to kill his brother: here he bath by his own rashness brought himself into a seeming frait, that either he must commit a murther, or break a ven; either of which seemeth to be a great sin, the one against the fifth, the other against the third commandement. But here is in very deed no strait or perplexity at all: Here is a fair open course for him without fin. He may break his vone; and there an end. "Neither is this the choice of the leffer fin; but only the bloofen-"ing of the leffer bond: the bond of charity being greater than the "bond of a promise; and there being good reason that (in terms of "inconsistency, when both cannot stand,) the leffer bond should yield "to the greater. But isit not a fin for a man to break a vow? Yes, " where it may be kept falvis charitate & justitia, there the breach is "a sin: but in the case proposed it is no sin. As Christ faith in the point of swearing, so it may be said in the point of breach of wow, "C in To morne Ber. Never was any breach of wow, but it was pecca-" tum, or ex peccato: the breaking is either it felf formally a fin: or it C "argueth at least a former sin, in the making. So as the sin, in the case alledged, was before, in making fuch an unlawful vow; and for that fin the party must repent: but the breaking of it now it is made, is no new fing ("Rather it is a necessary duty, and a branch of that repentance " which is due for the former rathness in making it) specause a hurt-"ful vow is, (and that virtule pracepti) rather to be broken than "kept. The degyptian Midmives, not by their own fault; but by Pharachs tyrannous command, are driven into a narrow strait, enforcing a feeming necessity of fin: for either they must destroy the Hebrew children, and so sin by Murther; or else they must devise some han- D fome shift to carry it cleanly from the Kings knowledge, and so sin by lying. And so they did; they chose rather to lye than to kill, as indeed in the comparison it is by much the lesser sin. But the very truth is, they should have done neither: they should flatly have refused the Kings commandment though with hazard of their lives; and have refolved rather to suffer any evil, than to do any. " And fo c Lot should "have done: he should rather have adventured his own life, and theirs "too, in protecting the chafting of his Daughters, and the fafeir of his guests; then have * offered the exposal of his Daughters to the lusts "of the beaftly Sedemites; though it were to redeem his guefts from E "the abuse of fouler and more abominable filthiness. Absolutely: there cannot be a Case imagined, wherein it should be impossible to avoid one fin, unless by the committing of another. The case which of all other cometh nearest to a Perplexity, is that of an erroneom conscience: " Because of a double bond, the bond of Gods Law; which

" to

"to transgress, is a singand the bond of particular conscience, which " also to stransgress, is a fin. Whereupon there seemeth to follow "an inevitable necessity of finning , when Gods Law requireth one "thing, and particular confcience dictateth the flat contrary : for in "fuch a cale, a man must either obey Gods Law, and fo fin against " his own conscience : or obey his own conscience, and so fin against "Gods Law. But neither in this case is there any perplexity at all in " the things themselves : that which there is, is through the default " of the man only, whose judgement being erroneous mis-leadeth " his conscience, and so cattern him upon a necessity of finning. But " yet the necessity is no simple and absolute, and unavoydable, and " perperual necessity: for it is only a necessity, ex hypothesi, and for a "time, and continueth but stante tali errore. And still there is a way our betwixt those fins, and that without a third : and that way is deponere erroneam conscientiam. He must rectifie his judgement, and reform the error of his Conscience, and then all is well. There is no perplexity, no necessity, no obligation, no expediency; which should either enforce, or per/wade us to any fin. The resolution is damnable, Let so do evil, that good may come.

I must take leave, before I pass from this point, to make two inflances; and to measure out from the Rule of my Text an answer to them both. They are such, as I would desire you of this place to take due and special consideration of. I desire to deal plainly; and I hope it shall be (by Gods bleffing upon it) effectually, for your good, and the Churches peace. One instance shall be in a fin of Commissi-

on; and the other in a fin of omission.

The fin of Commission wherein I would instance, is indeed a fin beyourd Commission: it is the usurping of the Magistrates Office without a Commission. The Question is; Whether the zealous intention of a good end may not warrant it good, or at least excuse it from being evil, and a fin? I need not frame a Cafe for the illustration of this instance: the inconsiderate forwardness of some hath made it to my hand. You may read it in the disfigured windows and walls of this Church: Pictures and Statua's, and Images; and for their fakes the windows and walls wherein they stood, have been heretofore, and of late pulled down, and broken in pieces and defaced: without the Command, or so much as leave, of those who have power to reform things amiss in that kind. Charity bindeth us to think the best of those that have done it: that is, that they did it out of a forward (though misgoverned) zeal; intending therein Gods glory in the farther suppression of Idolatry, by taking away these (as they supposed) likely occasions of it. Now in such a case as this, the Question is, Whether the intention of such an end can justifie such a deed? And the fact of * Phinehes, Nu. 25. (who for a much like end, for the staying of the | a Num. 25. people from Idolatry, executed vengeance upon Zimri and Cosbi, being but a private man, and no Magistrate;) seemeth to make for it.

f Sin is the of the Law, 1 Joh. 3. 4. is not of faith, is fin. Rom. 14. 23. Omne quad fit contra conscientiam adificat ad gehenam. c. 18.q.1. Omnes lec. Ex

27.

28.

And as to the act of Phinehes: though I rather think he did; yet what if he did not well in fo doing ? It is a thing we are not certain of: and we must have certainer grounds for what we do, then uncertain examples. Secondly, what if Phinehes had the Magistrates authority to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth verse of the Chapter, where the story is laid down, Nam. 25.5, especially parallel'd with another Story of much like circumstances, Exod. 32 27. that as there the Lewises, fo here Phinehes drew the Sword in execution of the express command of Moles the supreme Magistrate. If neither thus, nor so: B yet Thirdly, (which cutteth off all plea, and is the most common anfwer ordinarily given by Divines to this and the like instances drawn from some fingular actions of Gods worthies;) Men of Heroical spirits and gifts, such as were David, Samfon, Ehud, Moses, Elias, and some others, especially at such times as they were employed in some special service for the good of Gods Church, were exempt from the common rules of life: and did many things, (as we are to prefume) not without the a fecret motion and direction of Gods holy and powerfull Spirit, which were therefore good in them (that fecret direction being to them loco specialis mandati, like that to b Abraham for facrificing his Son) but not fafe, or lawfull for us to imitate. Opera liberi spiritu, cfay Divines, non funt exigenda ad regulas communes, nec trahenda in exemplam vita. The extraordinary Heroical acts of Gods Worthies are not to be measured by the common rules of life, nor to become exemplary unto others. Of which nature was d David's Exod. 31. fingle combat with Goliah; and Samfons pulling down the house upon himself and the Philistines; " And Moses flaving the Egyptian; and a Ebud's stabbing of King Eglon; and h Eliah's calling Judg 3.5, &c. "down for fire from Heaven upon the Captains and their fifties, and divers others recorded in the Scripture. Of which last fact we have our bleffed SAVI OUR s judgement in Luk.9. that it was done by the extraordinary and peculiar instinct of GoB's Spirit, but it is not to be imitated by others, without i particular certain affurance of the like instinct. Where when the Disciples would have called down for fire from Heaven upon the Samaritans, and alledged Elias for their precedent; k Lord, wilt thou that we command fire to come down from heaven and consume them, as Elias did? His answer was with a kind of indignation (as both his gesture and speeches shew) Nesci-tis cujus spiritus estis; You know not what manner of spirit you are of. Elias was indued with an extraordinary spirit, in the freedom whereof he did what he then did: but it is not for you or others to propose his example, unless you can demonstrate his spirit. And if Phinehes Act also was (as most " think it was) such as these: It can no more justifie the usurpation of Magistracy; "Then David's act can blow "dy Duels; or Samfons felf-murther, or Moles's fecret flaughter, or " Ebud's King-killing, or Eliah's private revenge. I have stood the

30.

3. Nec Samson aliter excufatur, quòd feip-fum cum hoftibus ruina domå coppressit, aifi quod laten-ter Spiritus Sanctus boc jufferat, qui per idum miracula faciebat. Aug. lib. 1. de Civ. Dei, cap. 21. Si defenditur non fuisse peccatum, privatum habuiffe confilium indubitan ter cre lendes eft. Bern. de prec. & dispenb Gen. 21. 2. c Chytr. in Gen. 14. & in d 1 Sam. 17. e Judg. 10. 30. f Exod. 2. 12. 10- 12. i Imitando ab aliis exprimi acc possure, nec debent, nifi câdem Taneg 30. eia Spiritus excitentur. Chytr, in Exod. k Luk: 9. 53. ்னாப்புமாக. Luk. 9. 55. m De Phinees autem dicendum eft, quod ex aspiratione diviaas zelo Dei fecit. Aqui. 1.2. Ju. 60 art 6. ad paffim.

longer upon the discovery of this sin, that men might take right judgement of it; and not think it either warrantable or excusable by any pretention of zeal, or of whatfoever other good: and that both fuch as have gone too far this way in their practice already for the time past, may acknowledge their own over-fight, and be forry for it; and others feeing their errour may for the time to come forbear fuch outrages, and keep themselves within the due bounds of Christian sobriety, and their particular Callings. And thus much of the former instance, in a matter of Commission. I am to give you another

in a matter of omision.

31.

a Sacerdos debitor eft, ut ve ritatem quam audivit à Deo libere pradicet. 11. qu. 3. noli timere. Ex Chryfost.

Every omission of a necessary duty is simply evil, as a sin. But affirmative duties are but sometimes necessary; because they do not obligare ad semper: as, being many, it is impossible they should. And many times duties otherwise necessary, in case of Superiour reason and duties, cease to be necessary pro hic & nunc : and then to omit them, is not to do evil. Among other necessary duties this is one, for a Minister furnished with gifts and abilities for it, to acquaint Gods people with all material needfull truths, as he can have convenient occasion thereunto. And (fuch conveniency supposed) not to do this, is a simply evil. Now then, to make the Cafe and the Question. The Cafe thus: A Minister hath just opportunity to preach in a Congregation, not his own: where he feeth or generally heareth fome errour in judgement, or outragious fin in practice, to be continued in with too publick allowance: He hath liberty to make choice of his Text and Theme, and leifure to provide in some measure for it; and his conscience telleth him, he cannot pro hic & nunc direct his speech with greater service to Gods Church, then against those errours or sins. He seeth on the other side some withdrawments: his discretion may perhaps be called in question, for medling where he needed not; he shall possibly lese the good opinion of some, with whom he hath held tair correspondence hitherto; he shall preserve his own peace the better, if he turn his speech another way. This is the Case. The Question is, Whether these latter considerations, and the good that may come thereby, be fufficient to warrant unto him the omission of that necessary duty?

The rule of my Text resolveth it negatively: they are not sufficient. The Duty being necessary, pro hic & nunc, it is simply evil to omit it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion conceal many truths from his flock; at least the opening and amplifying of them: if they be not such as are needfull for them to know, either for the establishment of Faith, or practice of Life; as not only many nice School-points and Conclusions are, but also many Genealogies, and Levitical rites, and other things even in the Scriptures themselves. Nay more, a Minister not only in discretion may, but is even in Conscience bound, at least in the publick exercise of his Ministry,

32.

to conceal some particular truths from his Auditory; yea though they be such as are needfull for the practice of life, and for the setling of mens Consciences: if they be such withall, as are not sit to be publickly spoken of; as are many Resolutions of Cases appertaining to the feventh Commandement (Thou Shalt not commit Adultery ;) and some also appertaining to the eighth (Thou shalt not steal.) Our men inftly condemn the Popish Casuists, for their too much liberty in this kind in their Writings: whereby they reduce vices into an Art, under colour of repreving them; "and convey into the minds of lect. 4. and nat "b corrupt men, Notions of such prodigious filthiness, and artificial some of their "Legier-du-main, as perhaps otherwise they would never have own too: See B "dreamed on, or thirsted after. The loose writings of the unchaste Tit. cap 1. " Poets are but coull tutors of Lust, compared with the authorized b In quibus " Tomes of our severe Romish Votaries. There be enormous fins of this rank, which a modest man would be ashamed so much as to ratio, quam name especially in publick. Now of these, only the generalities would be touched in the publick; the specialities not unfolded, but in 2. History. 2. the private exercise of our Ministry: nor yet that promiscuously to e Quis veterum plus every one that should out of curiosity desire satisfaction in them; but only to such men, (and that but only so far) as they may concern in oint of conscience, and of practice. Besides these, there are C other Cases many, in which it may be more convenient to conceal; than to seach some divine truths at some times; and in some places;

only ours, buc plus proficit viciorum igno o femitatis impuritais, flagiliorum, prodocet l'œni tentiale Bur-

Quot funt qui ignoravent multa que ibi leguntur, nist ex ipso didicissent ? I. R. in consur. fab. Burdon. p. 304. Dui Principun, facerdotum, negotiatorum, ac pracipue mulie um vitia in contionebus fuis infectentur : qua fapinis ita depingunt, ut observatatem doceant. Evalin. in Adag. Xingas Emperioro.

But yet in the Case is hete proposed, if it be a truth questioned, about which God's people are much distracted in their opinions; much mistaken by some through error in judgement; much abused by sinfull, especially publick practice; occasioning Scandals and offences among brethren; likely to be overwhelmed with custom, or multitude of those that think or do against it; and be otherwise of material importance : I take it, the Omiffion of it upon feafonable opportunity, is a grievous fin, and not colourable by any pretenfe. Beloved, the Minister is not to come into the Pulpit, as a Fencer upon the Stage, to play his prize, and to make a fair a flourish against sin, (Here he could have it, and there he could have it, but hath it no where:) but rather as a Captain into the Field, to bend his forces fpecially against the strongest Troops of the Enemy; and to squander, and break thorow the thickest ranks; and to drive at the fairest. It is not enough for a Prophet c to cry aloud, and to lift up his voice like a trumper, and to tell Judah and Ifrael of fins, and of transgreffions at large: but if he would wher them up to the battel, he must give a more dertain found; he must tell Judah of her sins, and Ifrael of pare himself to her transgressions. If there be in Damaseus, or Meab, or Ammon, or Tyrus, or Judah, or Ifrael; three transgressions, or four, more emi-

33.

äseg. Sagar. 1 Cor. 9. 26. b Fight neither with [mall nor great, fave one ly with the King of Ifrael. 2 King. 13. 31. c Efay 58. 1. d If the trumpet give an nncertain found, who shall prethe battell ? 1 Cor. 14 8. e Amos 1. & 3

34.

nent than the rest: it is sit, they that are sent to Damascus, and Moab, and Ammon, and Tyrus, and Judah, and Ifrael, thould make them
hear of those stree or four, more than all the rest. Sins and Errours,
when they begin to get head and heart, must be handled roughly.
Silence in such a case is a kind of flattery: and it is salmost all one,
when sins grow outragious, to hold our peace at them; and to cry
Peace, Peace unto them. Our Apostle in Ast. 20. would not have held
himself sufficiently discharged from the guilt of other mens blood;
if he had shunned (as occasion was offered) to have declared unto
them & manufacture of God.

In my Application of this Instance and Case, blame me not, if I do it with some reference to my self. Being heretofore by appointment, as now again I was, to provide my felf for this place against fuch a meeting as this is; as in my conscience I then thought it needfull for me, I delivered my mind, (and I dare fay, the Truth too, for substance) something freely, touching the Ceremonies and Constitutions of our Church. And I have now also with like freedom, shewed the unlawfulness of the late disorderly attempts in this Town; and that from the ground of my present Text. I was then blamed for that; I think unjustly; (for I do not yet fee what I should retract that I then delivered;) and it is not unlikely. I shall be blamed again for this then delivered:) and it is nor unlikely, I shall be blamed again unless I prevent it. You have heard now already, both heretofore, that to judge any mans heart; and at this time, that to flander any truth, are (without repentance) fins justly damnable ; reina indixor, they that offend either in the one, or the other, their damnation is just. To preserve therefore both you from the fin, and my self from the blame; consider I pray you, with reason and charity, what I shall say.

You that are our hearers, know not with what hearts we speak unto you: that is only known to our own hearts; and to a God who is greater than our hearts, and knoweth all things. That which you are to look at, and to regard, is, with what b truth we speak unto you. So long as what we preach is true, and agreeable to Gods Word, and right reason: you are not, upon I know not what light surmizes or suspicions, to judge with what spirits, or with what dispositions of heart we preach. Whether we preach Christ of envy, and Strife, or of good will, whether fincerely, or of contention; whether in presence, or in truth; it is our own good, or hurt: we must answer for that; and at our peril be it, if we do not look to that. But what is that to you? Notwithstanding every way, so long as it is Christ, and his truth which are preached, it is your part therein to rejoyce. " If and Angel from Heachen should preach any untruth unto you, and mun. Let him be ac-" cursed: but if the very Devil of hell should preach the truth, he "must be heard, and believed and obeyed. So long as " Scribes and " Pharifees hold them to Mofes's Text and Doctrine, let them be as damned Hypocrites as Scribes and Pharifees can be : yet all what-"foever they bid you observe, that you are to observe and do. Let

a 1 Joh. 3. 20. bei έχοι ταυ-TH 8 TW. Acts 17. 11. Non requiritur quis, vel quatis prædicet ; fed quid pradicet. Diftind. 19 Secundum. אסוניתם אמף \$ 7870 0X4T-7600, 5515 auto מאאם סדנפסף מאנ-Des deze mu Charmide. c Phil. 1. 15, 16, 17, 18. d Gal. 1.8,9. e Mat. 23 23. f Wee unto you Scribes and Pharifees, Hypocrites, Mat. 23.13,14,&c.

A | - Let me then demand: Did I deliver any mirrath? It had been well done then to have flewing, that I might have weknowledged, and retracted it. Did I speak nothing but the trush? with what conscience then could any that heard me, fay, as yet I heard fome did; that I preached fathing, That I came to raft bones among them. That I might have cholen a first Text, That I might have had as much thanks to have kept away ? For Fattion , I hate it! my defire and aim, next after the good of your fouls, was, above all, the Peace of the Church, and the Unity of Brethren. For casting bones (if that must needs be the phrase) they were 'tast in these parts long before my coming by that great enemy to peace and unity; and bulie fower of discord, the Devil: otherwise I should not have found at my first coming fuch furting about them, and fuch & biring and devouring one another as I did. My endeavour was rather to have gathered up the banes; and to have taken away the matter of difference; (I mean, the errow iff judgement about, and inconforming in practice unto, the tamful ceremonies of the Church) that so if it had been possible all might have been quier, without despiting or judging one another for these things. For thanks. Thold not that worth the answering: alas, it is a poor aim for Gods Minister, to preach for thanks.

For the choyce of my Text and Argument, both then and now! how is it not unequal, that then, who plead (so as none more) for liberty and plainness in reproving fin, should not allow those that come amongst them, that liberry and plainness against themselves and their own fins ? I dare appeal to your felves. Have you never been taught, that it is the Ministers duty, as to oppose against all errors and fins in the general, fo to bend himself (as neer as he ean) especially against the apparent errors and sins of his present auditory? And do you not believe it is so? Why then might I not; nay how ought I not, bend my speech, both then against a common errour of fundry in these parts in point of Ceremony; and now against the late petulancy. (or at least overfight) of some mis-guided ones? "The "noise of these things abroad; and the scandal taken thereat by "fuch as hear of them; and the ill fruits of them at home in bree-"ding jealoufies, and cherishing contentions among neighbours: " cannot but stir us up, if we be sensible (as every good member "fhould be) of the damage and lofs the Church acquireth by them, "to pur you in mind and to admonish you (as opportunities in-"vite us) both privately and publickly. Is it not time, trow ye, to thrust in the fickle, when the fields look white unto the harvest? Is it not time our Pulpits should a little eccho of these things, when all the

Countrey far and near ringeth of them?

For my own part; however others censure me, I am sure, my own heart telleth me, I could not have discharged my Conscience; if, being called to this place, I should have balked what either then or now I have delivered. My Conscience prompting me, all circumstances

g Gal. 5. 15.

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con-

35.

considered, that these things were pra hin & nune necessary to be de-livered, rather than any other. If for any outward inferiour respect L thould have passed them over with filence; I think I thould have much swerved from the Rule, of my Text, and have done a great spil that fome small good might come of it. But many thousand times better were it for me, that all the world thould centure me for speaking what they think I should not , than that my own beart should condemn me for not speaking what it telleth me I should.

And thus much of things simply evil.

I Thould proceed to apply this Rule, We must not do evil, that good may come; unto evils, not simply, but accidentally such; and that both in the general, and also in some few specials of greatest use; namely, unto evils which become such through Conscience, Scandal, or Comparison. In my choice of the Scripture, I aimed at all this: and had gathered much of my provision for it. But the Cases being many and weighty; I forefaw I could not go onward with my first project, without much wronging one or both: either the things them-felves, if I should contract my speech to the scanting of time; or you, if I should lengthen it to the weight of the matter. And therefore I resolved here to make an end, and to give place (as fir it is) to the business whereabout we meet. The Total of what I have said, and C should say, is in effect but this: No pretention of a good and, of a good meaning, of a good event, of any good whatfoever; either can fufficiently warrant any finful action to be done, or justific it being done : or fufficiently excuse the Omission of any necessary duty, when it is necessary. Consider what I say, and the Lord give you understanding in all things. Now to God the Father, Son, and Holy Spirit, orc. in again in the appaire of the rate of the second respective the second respective to

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The Third Sermon.

At a Visitation at Boston, Lincoln, 13. March, 1620.

I COR. 12. 7.

But the manifestation of the Spirit is given to every man, to profit withal.



C

D

N the first Verse of this Chapter S. Paul proposeth to himself an Argument, which he prosecuteth the whole Chapter through, and (after a profitable digression into the praise of Charity in the next Chap.) resumeth again at the 14. Chapter, spending also that whole Chapter therein: and it is concerning spiritual gifts, [(a) Now concerning spi-

ritual gifis, brethren, I would not have you ignorant, &c.] These gracious gifis of the holy Spirit of God, bestowed on them for the edification of the Church; the Corinthians (by making them the (b) fuel either of their pride, in despising those that were inferiour to themfelves, or of their envy, in malicing of those that excelled therein) abufed to the maintenance of schism, and faction, and emulation in the Church. For the remedying of which evils, the Apostle entreth upon the Aroument: discoursing sully of the variety of these spiritual Chrysost in t. gifts, and who is the Author of them, and for what end they were gi-

(a) Verle 1. रेगांहरू कर श्री रोग रचे देरे बेर TOTA KALTHUS Cor. hom. 29

us, that is (b) chiefly for our own good : thefe Nobis, fed Nostris ; to

mos. Bern. in

parvis Ser. 55.

B

mindeed, but for others, that is chiefly for the good of our brethren. Those are given us (c) all falmem, for the saving of our own souls: these ad lacrum, for the winning of other mensions. Those proceed from the special love of God to the Rerson; and may therefore be called personal, or special: these proceed from the General love of God to his Church, (or yet more general to humane societies): and may therefore be rather called Eoclesial or General Gifts or Graces.

Of the first fort are Faith, Hope, Charity, Repensance, Papience, Hamility, and all those other holygraces and (4) fruits of the Spirit. which accompany falvation: Wroughr by the bleffed and powerful operation of the holy Spirit of God, after a most effectual, but unconceivable manner, regenerating, and renewing, and feafoning, and fanctifying the hearts of his Chofen. But yet these are not the Gifts fo much fooken of in this Chapter: and namely in my Text: Every branch whereof excludeth them. Of those graces of sanctification first, we may have indeed probable inducements to perswade us, that they are, or are not, in this or that man: But bypocrific may make such a femblance, that we may think we see spirit in a man, in whom yet there is nothing but flesh and infirmities may cast such a fogge, that we can discern nothing but flesh in a man, in whom yet there is spirit. But the gifts here spoken of do incurr into the senses, and give us evident and infallible affurance of the spirit that wrought them there is on sources, a manifestution of the spirit. Again, Se condly, those Graces of fanctification are not communicated by distribution, (b) Alius sic, aline vero sic;) Faith to one, Charity to another, Repentance to another : but where they are given, they are given all at once and together, as it were strung upon one thread, and linked into one chain. But the Gifts here spoken of are difficiented as it were by doal, and divided severally as it pleased God, shared out into several portions,, and given to every man some, to none all; for (c) to one is given by the Spirit the word of Wisdome, to another the word of Knowledge, &c. Thirdly, those Graces of fanctification, though they may and ought to be exercised to the benefit of others, who by the 'd) Shining of our light, and the fight of our good works, may be provoked to glorifie God by walking in the same paths: yet, that is but utilities emergens, and not finis propries; a good ofe made of them upon the bye, but not the main proper and direct end of them, for which they were chiefly given. But the Gifts here spoken of, were given directly for this end, and so intended by the giver, to be imployed for the benefit of others, and for the edifying of the Church; they were given to profit withal.

It then remaineth, to understand this Text and Chapter of that other and later kind of spiritual Gifts: Those Graces of Edification, (or Gratia gratis data) whereby men are enabled in their several Callings, according to the quality and measure of the graces they

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(c) Gemiae operationis expeimentum: tunius, quâ nos
primò intus
virtutibus sotidat, ad salutem: alterius,
quá soris quoque museribus
ornat, ad lucrum. Ulas vobis, heè nestru
accepimus. Bernard. in Cant.
Ser. 18.

(a) Gal.5 22.

1.

2.

(b) 1 Cor.7.7

. 2

(c) Verse 8.

3.

(d) Mat. 5.16.

ii.

I.

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12.

have received, to be profitable members of the publick body, either in Church or Common-wealth. Under which appellation, (the very first natural powers and faculties of the foul only excepted. which flowing a principus speciei are in all men the same and like;) I comprehend all other secondary endowments, and abilities what soever of the reasonable soul, which are capable of the degrees of more and less, and of better and worse together with all subsidiary helps any way conducing to the exercise of any of them. Whether they be first, supernatural graces, given by immediate and extraordinary infusion from God: such as were the gifts of rengues and of miracles. and of healings, and of prophesic properly so called, and many other like; which were frequent in the infancy of the Church, and when this Epifile was written, according as the necessity of those primitive times confidered, God faw it expedient for his Church Or whether they be, Secondly, fuch as Philosophers call Natural difpositions: such as are promptness of Wit, quickness of Contein, fastness of Memory, clearness of Understanding, soundness of Fudgment, readiness of Speech, and other like; which flow immediately a principie Individui, from the individual condition conftirution, and temperature of particular persons. Or, whether they be, Thirdly, fuch as Philosophers call Intellectual habits: which is, when those natural dispositions are so improved, and perfected by Education, Art, Industry, Observation, or Experience, that men become thereby skilful Linguists, subtle Disputers, copious Orators, profound Divines, powerful Preachers, expert Lawyers, Physicians, Historians, Statesmen, Commanders, Artisans, or excellent in any Science, Profession, or faculty whatloever. To which we may add, in the fourth place, all outward subservient helps whatsoever, which may any way further or facilitate the exercise of any of the former graees, dispositions, or habits,: such as are health, strength, beauty, and all those other bona Corporis; as also Bona Foruna, Honour, Wealth, Nobility, Reputation, and the reft. All of these, even those among them which seem most of all to have their foundation in Nature, or perfection from Art, may in some fort be called arduants, spiritual gifts: in as much as the spirit of God is the first and principal worker of them. Nature, Art, Industry, and all other fublidiary furtherances, being but fecond Agents under him; and as means ordained, or as instruments used by him, for the accomplishing of those ends he hath appointed.

And now have we found out the just latitude of the spiritual gists spoken of in this Chapter, and of the manifestation of the spirit in my Text. From whence not to pass without some observable inferences for our Edification: We may here first behold, and admire, and magnifie the singular love, and care, and providence of God for and overhis Church. For the building up whereof, he hath not only surnished it with sit materials, men endowed with the sa-

ulries

in the seventh of this Epiffle, joyneth these two together, a Gift,

are in us; as that by the eminency thereof above that which is in ordinary temporal men, we may shew our selves to be indeed, what we are in name, Spiritual persons. If we be of the Spiritualty, there would be in us anothergates manifestation of the spirit; then is ordinarily to be found in the Temporally. God forbid, I should censure all them for intruders into the Ministry, that are not gifted for the Pulpit. The severest censurers of Non-preaching Ministers, if they had lived in the beginning of the Reformation, must have been content, as the times then stood, to have admitted of some thousands of Nonpreaching Ministers, or elfe have denied many Parishes and Con-B gregations in England the benefit of so much as bare reading. And I take this to be a safe Rule: Whatsoever thing the help of any circumstances can make lawful at any time, that thing may not be condemned as universally, and de toto genere, unlawful. I judge no mans conscience then, or calling, who is in the Ministry; be his gifts never so slender; I dare not deny him the benefit of his Clergy, if he can but read: if his own heart condemn him not, neither do I. But yet this I say; As the Times now are, wherein learning aboundeth even unto wantenness; and wherein the world is full of questions, and controversies, and novelties, and niceties in Religion; and wherein most of our Gentry, very Women and all (by the advantage of long Peace, and the customes of modern Education, together with the help of a multitude of English Books and translations) are able to look through the ignorance of a Clergy-man, and censure it if he be tripping in any point of History, Cosmography, Moral or Natural Philosophy, Divinity, or the Arts; yea, and to chastise his very method and phrase, if he speak loosly, or impertinently, or but improperly, and if every thing be not point-vife: I fay, as these times are, I would not have a Clergy-man content himself with every mediscrity of gifts; but by his prayers, care and industry improve those he hath, so as he may be able upon good occasion to (d) impart a spi-(d) Rom. i.11. ritual gift to the people of God, whereby they may be established; and to speak with such understanding, and sufficiency, and pertinency (especially when he hath just warning, and a convenient time to prepare himself,) in some good measure of proportion to the quickness and ripeness of these present times, as they that love not his Coat, may yet approve his labours, and not find any thing therein, whereat justly to quarrel: (e) Shewing in his Doctrine (asour Apostle writeth (e) Tit. 2.7,8. to Titus) uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, havi g no evil thing to fay of him. They that are called spiritual persons, should strive to answer that name by a more than ordinary manifestation of spiritual gifts. And thus much shall suffice us to have spoken concerning the name and nature of these spiritual gifts, by occasion of the title here given them, The manifestation of the spi-Confider

16.

Consider we next, and in the second place, the conveyance of these gifts over unto us; how we come to have a property in them, and by what right we can call them ours. The Conveyance is by deed of gift; the manifestation of the Spirit is given to every man. Understandir not to be so much intended here, that every particular man hath the manifestation of the spirit, (though that may also be true in some sense;) as that every man that hath the manifestation of the Spirit, hath it given him, and given him withall to this end, that he may do good with it. Like as when we fay, Every man learneth to read before he learn to write; it is no part of our meaning to fignifie each particular person so to do, (for there be many that learn neither of both;) but we only intend to shew the received order of the things to be fuch as that every man that learneth both learneth that first. As we conceive his meaning, who directing us the way to fuch or fuch a place, should tell us, Every man rideth this way; and as we conceive of that speech of the Ruler of the Feast in the Gospel, (a) Every man at the beginning setteth forth good Wine, and (a) Joh. 2. 1c. then after that which is worse; though there be many thousand men in the world that never rede that way, or had occasion to let forth any Wine at all, either better or worfe: very fo, ought we to conceive the meaning of the universal particle Every man both in this, and in many other like speeches in the Scriptures; with (b) due limitations according to the tenour and purpose of the thing spoken of. It mattereth not then, as to the intent of this present speech (be it true, be it false otherwise,) whether every man have received a spiritual gift, or no: only thus much is directly intended that (c) every man who hath received fuch a gift, hath received it by way of gift. All spiritual graces, all those dispositions, babits, and abilities of the understanding part, from which the Church of God may receive edification in any kind, together with all the fecondary and inferio r helps that any way may conduce thereunto; they are all the good gifts of God. [The manifestation of the Spirit is given to every man.

(b) To x486xx restringendum est ad prafintem by pothe fin. Pifcar, Schol, in Luc. 20. 38. Instances, see John 11. 7. Rom. 5.18,&c. (c) unemique datur] intellige, ua'cu'que cui da! ur Pifcie in Schol, hic.

17.

(a) ei x, es TH Stod Slazned. Sedaxon da दिल्ली बंगा रे के γης κὸ σὸ κα-κὰν Φ α'ς ὑ Ϫε. Chryf. in 1 Cor.hom. 19. 1 Cor. 12. 8, Scc.

(c) Ibid.

The variety, both of the gifts meet for several offices, and of the offices wherein to employ those gifts, is wonderful; and no less wonderful the distribution of both gifts and offices. But all that (a) variety is derived from one and the same fountain, the holy Spirit of God: and all those distributions pass unto us by one and the same way, of most free and liberal donation. Have all the Word of Wisdome? Have all the Word of Knowledge? Have all Faith? Have all Prophecy? or other spiritual grace? No; they had not: but (b) to one the Word of Wisdom, the Word of Knowledg to another, and to others other gifts. There is both variety you see, and distribution of these graces. But yet there is the the same Author of them, and the same manner of communicating them : For to one (c) is given by the Spirit the Word of Wisdom; to another the Word of Knowledg by the same Spirit, and to

others,

D

A | others, other graces; but they are all from the fame Spirit, and they are all given. And as the gifis, so the offices too. To that question in ver. 29. d Are all Apostles ? are all Prophets ? are all Teachers ? d Verse 29 Answer may be made, as before, negatively, No; they are not : but Some Apostles, and Some Prophets, and Some Teachers. There is the like variety, and distribution, as before : but withall, the same Donor and the same donation, as before. For he gave some Apostles, and some Prophets, and some Pastors and Teachers : Ephos. 4. And God hath fet some in the Church; first, Apostles ; secondarily, Prophets; thirdly, Teachers, &c. beneath at ver. 28. Both gifts and offices, as they are B à Deo, for the Author: so they are ex dono, for the manner; from God, and by way of gift. If we had no other, the very names they carry, like the superscription upon Cefar's penny, were a sufficient proof, from whom we first had them. When we call them preis. warms Gratias gratis datas, gifts and graces, and manifestations of the Spirit; do we not by the use of those very names confess the receipt? For what more free than gift? and what less of debt or defert than grace? Heathen men indeed called the best of their perfections, igus, Habits : but Saint Fames hath taught us Christians a They fay they had them, and | g Jam. 1. 17. fitter name for ours, g Sous, gifts. C looked no farther: but we must know, as that we bave them, so as well how we came by them. And therefore this Apostle above at Chap. 4. joyneth the having and the receipt together; as if he would have us behold them uno intuitu, and at once. [h Quid habes, quod h 1 Cor. 4.7. non accepifti? What bast thou, that thou hast not received?

Possibly thou wilt alledge thy excellent natural parts; these were not given thee, but thou broughtest them into the world with thee: or thou wilt vouch what thou hast attained to by Art and Industry; and these were not given thee, but thou hast won them proprio Marte, and therefore well deservest to mear them. Deceive not thy felf: it is neither fo, nor fo. Our Apostle in the place now last mentioned, cutteth off all such Challenges. [a Quis te discrevit? Who made thee to differ from another?] Say there were (as there is not) fuch a difference in and from Nature as thou conceiveft; yet still in the last resolution there must be a receipt acknowledged : for even b Nature it self in the last resolution is of Grace; for God gave thee that. Or, fay there were (as there is not) such a difference of defert, as thou pretendest; yet still, that were to be acknowledged as a gift too: for G o p gave thee that e power what soever it was, whereby thou hast attained to whatsoever thou hast. But the truth is; the difference that is in men in regard of these gifts and abilities, ariseth neither from the power of Nature, nor from the merit of labour; otherwise than as GoD is pleased to use these as second causes under him: but it cometh meerly from the good will and memorals ad A. pleasure of that free spirit, which bloweth where, and when, and how chillem and he lifteth; a dividing his graces to every man severally as he will, (at d 1 Cor 12.11.

18.

a 1 Cor. 4. 7. -- Cum illius sit gratia, quod creatus es. Hieron. Epift. 139. Attendamies gratiam Dei non solum qua fecit nos -- Aug. in Pfal. 144. C Deur. 8. 18 El mana rayreds in , Peds Tu ood to y share. dictum Aga-

D

E

e Ibid. 18.

f Rom. 11.35. g Elay 64. 8.

h Rom. 9.21.

the eleventh) and e as it bath pleased him, (at verse 18, of this Chapter.) Nature is a necessary agent, and, if not either hindred by some inferiour impediment, or over-ruled by some higher power, worketh alwayes alike, and produceth the same effects in all individuals of the same kind : and, how is it possible she should make a difference, that knoweth none? And as for Defert; there is indeed no fuch thing: and therefore it can work nothing. For can God be a debtor to any man? or hath any man t given to him first, that it might be recompensed him again? As a lump of & Clay lieth before the Potter; fo is all mankind in the hand of GOD. The Potter at his pleasure out of that " Lump frameth veffels of all forts, of different hape, proportion, frength, fineness, capacity; as he thinketh good, unto the several uses for which he intendeth them. So God, after the good pleasure of his own will, out of mankind, as out of an untoward lump of Clay, (all of the same piece, equal in nature and defert,) maketh up veffels for the use of his Sanctuary: by fitting, several men with several gifis, more or less, greater or meaner, better or worse, according to the difference of those offices and employments for which he intended them. It is not the Clay, but the Potter, that maketh the difference there: neither is it any thing in man, but the Spirit of God, that maketh the difference here. What soever spiritual abilities we have, we have them of gift and by grace. The manifestation of the spirit is given to every man.

A point of very fruitfull confideration for men of all forts; whether they be of greater, or of meaner gifts. And first, all of us generally may hence take two profitable directions: the one, if we have any ulefull gifts, whom to thank for them; the other, if we want any needfull gifts, where to feek for them. Whatloever manifestation of the Spirit thou hast, it is given thee : and to whom can thy thanks for it be due, but to the giver? Sacrifice not to thine own a nets, either of Nature, or Endeavour; as if these Abilities were the manifestations of thine own spirit: but enlarge thy heart to magnifie the goodness and bounty of him who is b Pater (pirituum, the Father of the spirits of all flesh, and hath wrought those graces in thee by communicating his spirit unto thee. If thou shinest as a far in the firmament of the Church whether of a greater or lesser magnitude, (as cone star differeth from another in glory;) remember thou shinest but by a borrowed light from him who is d Pater luminum, the Father and Fountain of all lights, as the Sun in the firmament, from whom descendeth every good gift, and every perfect giving. Whatfoever Grace thou haft, it is given thee : therefore be

thankfull to the giver.

But if thou wantest any grace, or measure of grace, which seemeth needfull for thee in that station and calling, wherein God hath set thee: herein is a second direction for thee, where to seek it, even from his hands, who alone can give it. If any man lack wisdom (saith

S. Fames)

D

19.

a Hab. 1. 16.

b Heb. 12.9.

c 1 Cor. 15.41.

d Jam. 1.17.

a Jemes 1 5.

C

A | S. Fames) let him ask of God, that giveth to all men liberally; and it shall be given him. A large, and liberal promise ; but yet a promise most certain, and full of comfortable assurance; provided, it be understood aright, viz. with these two necessary Limitations: if God shall see it expedient; and, if he pray for it as he ought. Thou mayest pray with an humble and upright affection, and put to thy best endeavours withall; and yet not obtain the gift thou p ayest for: be-cause, being a common Grace, and not of absolute necessity for salvation, it may be in the wildom of GOD (who best knoweth what is best, and when) not expedient for thee, or not for his Church, at that time, and in that manner, or measure. Necessary Graces, such as are those of sanctification, pray for them absolutely, and thou shalt absolutely receive them, there needeth no conditional clause of Expediency in thy prayers for them; because they can never be inexpedient. But shele may: and therefore as thou oughtest not to pray for them, but with all subjection of thy desires to his most hole and most mile appointments; so thou oughtest to take a denyal from him, not only contentedly, but even thankfully, as a gracious fruit of his love unto thee, and a certain fign of the inexpediency of the thing defired.

But if it be expedient; it will not yet come for asking, unless it be asked aright. 2 But let him pray in Faith, faith Saint Fames : | a Jam. 1. 6,7. Who so doth not, let not that man think to receive any thing of the Lord. Now that man only prayeth in Faith, who looketh to receive the thing he prayeth for, upon such terms, as God hath promised to give it: for Faith ever looketh to the promise. And God hath not made us any promise of the End other than conditional; viz, upon our conscionable use of the appointed means. And the means which he hath ordained both for the obtaining, and the improving of spiritual gifes, are, study, and industry, and diligent medi tation. We must not now look, as in the infancy of the Church, to have the teats put into our mouths, and to receive spiritual graces by immediate infusion: That Manna, as one saith, was for the Wildernesse. But now the Church is possessed of the Land, and grown to years of better strength; we must plow, and fow, and eat of the fruit of the Land, in the freat of our faces: and now he that a will =2 Theff. 3 10. not labour, he may thank himself if he have not to eat. He prayeth but with an overly desire, and not from the deep of his heart, that will not bend his endeavours withall to obtain what he defireth:or rather indeed he prayeth not at all. You may call it wishing and woulding; (and we have Proverbs against wishers and woulders;) rather than Praying. Salomon accounteth the idle mans prayer no better and it thriveth accordingly with him: d The foul of the fluggard lusteth, and hath nothing, Prov. 13.

To make all sure then, here is your course. Wrestle with GOD by your fervent prayers; and wrestle with him too by your faithfull endeavours; and he will not for his goodnesse sake, and for his

21.

> Hostins 12. 48.

1 Prov. 13.4.

22.

promi[e

promise sake he cannot, dismiss you without a bleffing. But omit A

either; and the other is lost labour. Prayer without study, is pre-Sumption; and study without prayer, Atheism: the one bootlesse; the other fruitlesse. You take your books in vain into your hand, if you turn them over, and never look bigher: and you take Gods Name in vain within your lips, if you cry Da Domine, and never stir farther. The Ship is then like to be steered with best certainty and success; when there is Oculus ad calum, manus ad clavum: when the Pilot is carefull of both, to have his eye upon the compasse, and his hand at the Stern. Remember, these abilities you pray or fudy for, are the gifts of GoD: and as not to be had ordinarily without labour, (for God is a God of order, and worketh not ordinarily, but by ordinary means;) so not to be had meerly for the labour; for then should it not be so much a gift, as a purchase. It was Simon Magne his errour, to think that a the gift of God might be purchased with Money: and it hath a spice of his sin, and so may go for a kind of Simony, for a man to think these spiritual gifts of God may be purchased with labour. You may rife up early, and go to bed late, and fludy hard, and read much, and devour the fat and the marrow of the best Authors; and when you have all done, unless God give a bleffing unto your endeavours, be as thin and meagre in regard of true and usefull learning, as Pharaohs b lean Kine were after they had eaten the fat ones. It is God c that both ministreth seed to the fower, and multiplieth the feed fowen: the Principal, and the Increase, are both his. If then we expect any gift, or the increase of any gift from him, neither of which we can have without him: let us not be behinde, either with our best endeavours to use the means he hath appointed, or with our faithfull prayers to crave his blessing upon those means. These Instructions are general; and concern us all, whatloever our gifts be.

I must now turn my speech more particularly to you, to whom God hath vouchsafed the manifestation of his Spirit in a larger proportion then unto many of your brethren: giving unto you, as unto his first-born, a double Portion of his Spirit, as b Elisha had of Eliah's; or perhaps dealing with you yet more liberally, as Foseph did with Benjamin, whose messe (though he were the youngest) he appointed to be c five times as much as any of his brethrens. It is needfull that you of all others, should be est-soons put in remembrance, that those eminent manifestations of the Spirit you have, were given you. First, it will be a good help to take down that I fwelling, which, as an Aposteme in the body through rankness of bood, is so apt to ingender in the foul through abundance of knowledge; and to let out some of the corruption. It is * a very hard thing Multum fapere, and not altum sapere; to know much, and not to know it too much; to excell others in gifts, and not perk above them in self-conceipt. S. Paul, who e in all other things was sufficiently instructed,

a Acts 8. 20.

b Gen. 41.21. c2 Co. 9 10.

23.

a Deut. 21.17. b 4 Kings 2 9

e Gen. 43 34. d Scientia in-

flat. 1 Cot. 8.1.

Magna evrava virtus
profetiò est, ut
magna licèt
operantem,
magnam te
mifeias. Bern.
in Canc. Seim.
13.
e Phil. 4. 12.

observed, and more rarely reprehended. God hath endowed a man with good abilities and parts in some kind or other; I instance but in one gift only for examples fake, viz. an Ability to inlarge himfelf in prayer readily, and with fit expressions upon any present occa-fion. Being in the Ministry, or other Calling, he is careful to exercise his gift by praying with his family, praying with the sick, praying with other company upon such other occasions as may fall out. He thinketh (and he thinketh well,) that if he should do otherwise or less than he doth, he should not be able to discharge himself from the guilt of unfaithfulness, in not employing the talent he hath received to the best advantage, when the exercise of it might redound to the glory of the giver. Hitherto he is in the right: fo long as he maketh his gift a Rule but to himself. But now, if this man shall stretch out this Rule unto all his brethren in the same Calling, by imposing upon them a necessity of doing the like; if he shall expect or exact from them, that they should also be able to commend unto God the necessities of their families, or the state of a fick person, or the like, by extemporary prayer; but especially if he shall judge or censure them, that dare not adventure so to do, of intrusion into, or of unfaithfulness in their Callings: he committeth a great fault, and well deferving a sharp reprehension. For what is this else, but to C lay heavier burdens upon mens shoulders, then they can stand under? to make our felves judges of other mens consciences, and our abilities Rules of their actions, yea, and even to lay an imputation upon our Master, with that ungracious servant in the Gospel, as if he were (a) an hard man reaping where he hath not sown, and gathering where be hath not strewed, and requiring much where he hath given little, and like Pharaob's task masters, exacting the (b) full tale of bricks without sufficient allowance of materials? Shall he that hath a thoufand a year, count him that hath but a hundred, a Churl if he do not spend as much in his house weekly, keep as plentiful a table, and bear as much in every common charge, as himself? No less unreasonable is he that would bind his brother of inferiour gifts to the same frequency and method in preaching, to the same readiness and copiousnels in praying, to the same necessity and measure in the performance of other duties; whereunto, according to those gifts he findeth in himself, he findeth himself bound. The manifestation of the Spirit is given to every man: let no man be fo severe to his brother, as to look he should manifest more of the Spirit then he hath received.

26.

(a) Mat. 25.

(b) Exod.5.18.

1.
(4) Έννδησος
δτιχάσειστιά
δτικ] ἐκδφει
λη, κὶ πασσμυθέση τὶμὸ
ἐδτικὶ.
Chryf. in
1 Cor. hom. 29.

Now as for you to whom God hath dealt these spiritual gifts, with a more sparing hand; the freedome of Gods distribution may be a fruitful meditation for you also. First, thou hast no reason, whosoever thou art, to grudge at the scantness of thy gifts or to repine at the Giver. How little soever God hath given thee, it is more then he (a) oned thee. If the distribution of the Spirit were a matter of ju-

ice

stice or of debt; God, we know, is no (b) accepter of persons, and he would have given to thee, as to another. Fut being, as it is, a matter of gift, not of debt; nor of justice, but of grace: take that is thine thankfully, and be content withal; (c) He bath done thee no wrong: may be not do as he will, with his own? Secondly, fince the manifestation of the Spirit is a matter of free gift: thou hast no cause to envy thy Brother, whose portion is greater. Why should (d) thy eye be therefore evil against him, because God hath been so good unto him? Shall the foot envy the hand, or the ear the eye; because the foot cannot work, nor the ear see? If the (e) whole body were hand, where were the going? and if the whole were eye, where were the hearing? or if the whole were any one member, where were the body? If the hand can work, which the foot cannot; yet the foot can go, which the hand cannot : and if the eye can fee, which the ear cannot; yet the ear can hearken, which the eye cannot. And, if thy brother have some abilities, which thou hast not; thou art not so bare, but thou hast othersome again, which he hath not. Say, thine be meaner: yet the meanest member, as it hath his (f) necessary office, so it is not destitute of his proper comeliness in the Body. Thirdly, if thy gifts be mean, thou hast this comfort withal, that thy accounts will be so much the easier. Merchants that have the greatest dealings, are not ever the safest men. And how happy a thing had it been for many men in the world, if they had had less of other mens goods in their hands! The less thou hast received, the less thou hast to answer for. If God have given thee but one fingle talent, he will not require five : nor if five, ten. Fourthly, in the meannels of thy gifts thou mayst read thy felf a daily lecture of humility: and humility alone is a thing of more value, than all the perfections that are in the world besides, without it. This think: that God, who disposeth (g) all things for the best to those that are his, would have given thee other and greater gifts, D if he had seen it so expedient for thee. That therefore he hath bolden his hand, and with-holden those things from thee: conceive it done, either for thy former unworthiness, and that should make thee humble; or for thy future good, and that should make the also thankful. Lastly, remember what the Preacher saith in Eccles. 10. [(b) If the Iron be blunt, then he must put to the more strength.] Many men that are well left by their friends, and full of money; because they think they shall never see the bostome of it, take no care by any employment to encrease it, but spend on upon the stock, without either fear or wit, they care not what, or how, till they be funk to nothing before they be aware: whereas on the contrary, industrious men that have but little to begin withall, yet by their care and providence, and pains-taking, get up wonderfully. It is almost incredible, what industry, and diligence, and exercise, and holy (i) emulation (which our Apostle commendeth in the last verse of this Chapter,) are able to effect, for the bettering and increasing of our

(6) Acts 1034

(c) Mar. 20.

d) Mat. 20.

(e) Hic Verfe

(f) Hic Verle

(g) Rom. 8.28.

(b) Eccl. 10, 10, daximum me subsidium, diligenia. Sen. in Controv.

(i) (nagre

(ξ) τωὶ τόκφ. Ματ. 25. 17.

(1) Luk. 19.23.

(m) 2 Tim 4.2.

27. (a) P10v.9.12.

(b) Syrac.14 5.

(c) 1 Cer. 9.

(d) 1 Tim. 4.

28.

(a) Sunt qui sche volunt, ut adificent, co charitus est: funt qui sche volunt ut adificentur, ie est. Bern. in Cant Seim 36.

(b) unilitatem
fc. Ecclefia.
Pifc. in Schol.
hic.

(c) I Cor. 10.

spiritual gifts: provided ever we joyn with these hearty prayers unto, and faithful dependance upon God, for his bleffing thereupon. I know no so lawful (k) usury, as of those spiritual talents; nor do I know any so unprofitable usury, or that multiplieth so fast as this doth: your use upon use, that doubleth the principal in seven years, is nothing to it. Oh then (1) cast in thy talent into the bank; make thy returns as speedy, and as many as thou canst, lose not a marker, or a tide, if it be possible; (m) be instant in season, and out of season; omit no opportunity to take in, and put off all thou canst get : fo, though thy beginnings be but fmall, thy latter end shall wonderfully encrease. By this means, thou shalt not only profit thy self, in the encrease of thy gifts unto thy self: but (which no other usury doth besides) thou shalt also profit others, by communicating of thy gifts unto them. Which is the proper end for which they were bestowed; and of which we are next to speak. The manifestation of the Spirit is given to every man to profit withal.

To profit whom? it may be, Himself. It is true; (a) If thou art wise, then stall be wise for thy self, said Salomon; and Salomon knew what belonged to wisdome as well as another. For, (b) Qui sibi nequam, cui bonus? He that is not good to himself, it is but a chance that he is good to any body else. When we seem to pity a man by saying, He is no mans foe but his own, or he is worst to himself; we do indeed but flout him, and in effect call him a fool, and a prodigal. Such a sool is every one, that guiding the feet of others into the way of peace, himself treadeth the paths that lead unto destruction; and that [s] preaching repentance unto others; himself becometh a Castaway. He that hath a gift then, he should do well to look to his own, as well as to the profit of others; and as unto dostrine, so as well and first to (d) take beed unto himself: that so doing he may save himself, as well as those that hear him.

This then is to be done; but this is not all that is to be done. In (a) Wisdome we cannot do less; but in Charity we are bound to do more than thus with our gists. If our own prosit only had been intended, we remove would have served the turn as well: but the word here is we writer, which importeth such a kind of prosit as redounded to (b) community, such as before in the 10. Chapter he prosessed the meaneth, not only his own, but the prosit of many, that they may be saved.] We noted it already, as the main and essential difference between those graces of santification, and these graces of edistication: that those, though they would be made prositable unto others also, yet were principally intended, for the proper good of the owner; but these, though they would be used for the owners good also, yet were principally intended for the prosit of others. You see then, what a strong obligation lyeth upon every man that hath received the Spirit, conferre aliquid in publicum, to cast his

gift

gifis into the common treasury of the Church, to imploy his good parts and spiritual graces so, as they may some way or other be profitable to his brethren and fellow-fervants in Church and Common-wealth. It is an old received Canon, Beneficium propter efficium. No man setteth a Steward over his house, only to receive his rents, and then to keep the moneys in his hand, and make no prevision out of it for his Hines and servants: but it is the doffice of a good and wife Steward to give every one of Luk 12. 42. the boushold his appointed portion at the appointed seasons. And who so receiveth a spiritual gift, ipso facto taketh upon him the office, and is bound to the duties of a Steward; [As eve-B ry man bath received the gift, even so minister the same one unto another, as good stewards of the manifold graces of God, I Pet. 4.] It was not only for orders fake, and for the beautifying of his Church, (though that also) that God i gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: but also, and especially, for more necessary and profitable uses; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, Ephes. 4. 11, 12. The members of the body, are not every one for it felf, but every one C for other, and all for the whole. The stomath cateth, not to fill it felf, but to nourish the Body; the eye seeth, not to please it felf, but to espie for the Body; the foot moveth, not to exercise it felf, but to carry the Body; the hand worketh, not to help it felf, but to maintain the body; every & joynt supplieth something according g Eph. 4. 16. to the effectual working in the measure of every part, for the fit joyning together, and compacting, and encreasing of the body to the edifying it self in love. " Now ye are the body of Christ, and h Hic Ver. 27. members in particular.

Now this necessity of employing spiritual gifis to the good and profit of others, ariseth first from the will and the intent of the Giver: my Text sheweth plainly what that intent was; The manifestation of the Spirit was therefore given to every man, that he might profit withal. Certainly, as a Nature doth not, so much less coth the God of Natture, make any thing to no purpose, or barely for shew; but for use: and the use, for which all these things were made and given, is b edification. He that hath an estate made over to him intrust and for | b 1 Cor. 14.26 uses, hath in equity therein no estate at all, if he turn the commodities of the thing some other way, and not to those special uses for which he was so estated in it. So he that employeth not his spiritual gift to the use for which it was given, to the profit of the Church; he hath de jure forfeited it to the giver. And we have sometimes known him de facto to take the forseiture; as from the unprositable servant in the Gospel, [4 Take the Talent from him.] We have sometimes feen the experiment of it. Men of excellent parts, by flackning their zeal, to have lost their very gifis; and by neglecting the use,

e 1 Per. 4. 10.

f Eph.4 11:12.

29.

a Deus & Naciunt fruft. a.

с Ін свитинен utilitatem colla'um eft. Ephr. hic. d Mar. 25. 28. See Hieron in Agg. 2. 9

his candlestick, or to put out his candle in obscurity.

As the intent of the Giver, so secondly, the nature and quality of the gift calleth upon us for employment. It is not with these spiritual gifts, as with most other things, which when they are imparted, are empaired; and lessened by communicating. Here is no place for that allegation of the Virgins, (a) Ne non Sufficiat: Lest there be not enough for you and for us. These graces are of the number of those things, that communicate themselves by Multiplication, not Division; and by diffusion, without waste. As the feal maketh impression in the wax, and as fire conveyeth heat into Iron, and as one candle tindeth a thousand: all without loss of figure, beat, or light. Had ever any man less knowledge, or wit, or learning, by teaching of others? had he not rather more? (b) The more wife the Preacher was the more he taught the People Knowledge, C faith Salomon, Eccles. 12. and certainly the more he taught them knowledge, the more his own wisdome increased. As the (c) Widows oyl increased, not in the vessel, but by powring out; and as the (d) barly bread in the Gospel multiplied, not in the whole loaf, but by breaking and distributing; and as the (e) grain bringeth increase, not when it lyeth on a heap in the garner, but by scattering upon the land : fo are these (piritual graces best improved, not by (f) keeping them together, but by distributing them abroad. Tutius in credito quam in sudario: the talent gathereth nothing in the napkin, unless it be rust and canker; but travelling in the bank, besides the good it doth as it passeth to and fro, it ever (g) returneth home with in-

Thirdly, our own unsufficiency to all offices, and the need we have of other mens gifts, must enforce us to lend them the help and comfort of ours. GOD hath so distributed the variety of his gifts with fingular wisdom, that there is no man so mean, but his service may be useful to the greatest: nor any man so eminent, but he may sometimes stand in need of the meanest of his brethren: of purpose, that whilest each hath need of other, each should help, none should despise other. As in a (a) building, the stones help one another, every lower stone supporting the higher from falling to the ground, and every higher stone saving the lower from taking wet; and as in the body, every member (b) lendeth some supply to the rest, and again receivesh supply from them: so in the spiritual building, and mystical body of the Church, God hath so tempered the parts,

1 Cor. 12.

B

D

68

(f) Mat 5. 15.

(e) Jam 1 15.

30.

(a) Mat 25.9. (b) Eccl. 12.9. (c) I King.

4. 4. (d) Joh. 6. 11. (e) 2 Cor. 9.

(f) Absconfione minuitur, & communications multiplicatur. Cassiod in Epift. (g) Quò in plu-

res difficultitur, co redundantion man't (forte leg. manat.) & in fuum fonem recurrit. In se enim refluit ubert.15 pruden. tiæ; & quò
pluibus fluxe rit, cò exercitius fit omae quod remanet. Ambr. 2. Offic. 15.

31.

(a) Societas no itra lapidum fornication fi millima est : que cafura, nifi invicem ebsta rent, boc uno fuftinetur. Senec. Epift. 95. (b) Ephel. 4

to please them by flattering them in evil: and that fifthly, we should more desire to bring prosit unto them, then to gain applause



A D

CLERUM.

The Fourth Sermon.

At a Metropolitical Visitation, at Grantbam, Lincoln, 22. August 1634.

ROM. 14. 23.

- For, what soever is not of Faith, is sin.



NE remarkable difference (among many other) between Good and Evil, is this: that there must be a concurrence of all requisite conditions to make a thing good; whereas to make a thing evil, a single defect in any one condition alone will suffice. * Bonum ex causa integra, Malum ex partials. If we propose not to our selves a

right end, or if we pitch not upon proper and convenient means for the attaining of that end, or if we pursue not these means in adue manner, or if we observe not exactly every material circumstance in the whole pursuit; if we fail but in any one point, the action, though it should be in every other respect such as it ought to be, by that one defect becometh wholly sinfull. Nay more, not only a true and real, but even a supposed and imaginary defect; the bare opinion of unlawfulness, is able to vitiate the most justifiable act, and to turn it into sin. [I know there is nothing unclean of it self: but to him that esteemeth any thing to be unclean, to him it is unclean, at the

1.

2 Aquin. 1, 2. qu. 18. art. 4. ad 3.

E

C

D

CHIM

14 verse of this Chapter.] Nay yet more, rot only a seiled opini- A on that the thing we do is unlawfull; but the very suspension of our judgement, and the doubtfulness of our minds, whether we may lawfully do it or no, maketh it fometimes unlawfull to be done (of us,) and if we do it, finfull. [He that but doubteth, is damned, if he eat; because he eateth not of faith :] in the former part of this verse. The ground whereof, the Apostle delivereth in a short and full Aphorism; and concludeth the whole Chapter with it in the words of

the Text, [For, what seever is not of Faith, is fin.]

Many excellent Instructions there are, scattered throughout the whole Chapter, most of them concerning the right ale of that biberry we have unto things of indifferent nature well worthy our Chriftian confideration, if we had time and leifure for them. But this last Rule alone will find us work enough: and therefore omisting the rest, we will (by Gods affistance with your patience) presently fall in hand with this, and intendit wholly, in the Explication first, and then in the Application of it. For by how much it is of more profitable and universal use for the regulating of the common offices of life: by fo much is the mischief greater if it be, and accordingly our care ought to be so much the greater that it be not, either misunderstood, or misapplyed. Qued non ex fide, peccasum: that is the rule. Whatsever is not of faith, is sin. In the Explication of which words, there would be little difficulty, had not the ambiguity of the word Faith occasioned difference of interpretations, and so left a way open to some misapprehensions. Faith is verbum modionus, as most other words are. There be that have a reckoned up more than twenty several significations of it in the Scriptures. But I find three especially looked at by those, who either purposely or occasionally have had to do with this Text: each of which we shall examine in their Order.

a Marlorat. in Enchirid.

3.

a Acts 14. 9. b Joh. 1. 12. & Galat. 4. 26. c Rom 3.28. & 5. 1. d Hab. 2. 4. & Gal. 2.30 e Rom 15.13. Pet. 1. 8. f Rom s. 1. g Acts 16.34. Ephel. 1. 8.

Fir & and most usually, especially in the Apostolical writings, the word Faith is used to fignifie that Theological vertue, or gracious habit, whereby we embrace with our minds and affections the Lord Jesus Christ, as the only begotten Son of God, and alone Saviour of the world, casting our selves wholly upon the mercy of God through his merits, for remission and everlasting salvation." It is that "which is commonly called a lively or justifying faith; whereunto " are ascribed in holy Writ those many gracious effects, of purifying "the heart, b adoption, e justification, a life, e joy, peace, & salvation, &c. Not as to their proper and primary cause, but as to the "instrument, whereby we apprehend and apply Christ, whose merits | E " and spirit are the true causes of all those blessed effects. And in this notion many of our later Divines seem to understand it in our present Text: whilest they alledge it for the confirmation of this Polition, that, All the works (even the best works) of Unbelievers are fins.

A polition condemned indeed by the Trem-Council, and that under a curse; taking it (as I suppose) in a wrong construction; but not worthy of so heavy a censure, if it be rightly understood; according to the destrine of our Church in the thirteenth Article of her Confession, and according to the tenour of those Scriptures whereon that doctrine is grounded, Viz. Mar. 12.33. Rom. S.S. Tit. 1.15. Heb. 11.6, &c. Howbeit I take it (with subjection of judgment) that that Conclusion, what truth soever it may have in it self, hath yet no direct foundation in this Text. The Verb mis to believe, and the Nown mins faith or belief, are both of them found fundry times in this Chapter: yet feem not to fignifie in any place thereof, either the Verb the Att, or the Nown the habit, of this faving or justifying Faith, of which we now speak. But being opposed every where, and namely in this last verie unto doubtfulmess of judgement concerning the lawfulness of some indifferent things; must therefore needs be understood of such a persuasion of judgement concerning such lawfulness, as is opposite to such doubting. Which kind of Fauth may be found in a meer beathen man : who never having beard the least fyllable of the mystery of salvation by Christ, may yet be assured out of clear evidence of reason, that many of the things he doth are such C as he may and ought to do. And as it may be found in a meer beat then man, so it may be wanting in a true believer: who stedfastly resting upon the bloud of Christ for his extral redemption, may yet through the strength of temptation, Iway of passion, or other distemper or subreption incident to humane frailty, do some particular act or acts, of the lawfulness whereof he is not sufficiently perswaded. The Apostle then here speaking of such a Fanth as may be both found in an unbeliever, and also manting in a true believer : it appeareth that by Faith he meaneth not that justifying Faith, which maketh a true believer to differ from an unbeliever; but the word D must be understood in some other notion.

Yet thus much I may add withall in the behalf of those worthy men that have alledged this Scripture for the purpose aforesaid, to excuse them from the imputation of having (at least withuly) handled the Word of God deceifully. "First, that the thing it self being true, and the words also sounding so much that way, might easily induce them to conceive that to be the very meaning. And common equity will not that men should be presently condemned, if they shall sometimes confirm a point from a place of Scripture not altoget er pertinent, if yet they think it to be so: "especially so long as the substance of what they write is according to the analogy of Faith and Godliness. Secondly, that albeit these

"words in their most proper and immediate fense will not ne"ceffarily enforce that Conclusion: yet it may feem deducible
"therefrom with the help of some tanical assuments, and by more

"therefrom with the help of some topical arguments, and by more remote inferences; as some learned men have endeavoured to L 2

1 Si qua dixe
its, ope a omnia
que ante jutification m
finat; ver è effe
peccata, Ana
fithema fit. Con.
Trident.
Seff 6. Cap. 7

5

1,

2

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B

D

Though S. August sometimes applieth it also to prove that all he actions of infidels (mea. ning, &cc.) be fin. Rhem. annot in loc. b Et omne quod non est exfide peccatum oft: ut fe. intelligat justitiam infi delium non effe juftitiam : quia fordet natura fine gratia. Prosper. in Epift. ad Rufin. Vid.etiam eun dem contra Collat. c Extra Ecele-

fram Catholicam nihil eft integrum, nibil ca flum, dicente Apostolo, Omne quod non, &c. Leo serm. 2.de je jun. Pentec. 6.

a T. C. l. r. p. 59, &c. apud Hooker lib. s. b Rom. 19.17. c T. C. l. r. p. 27. apud Hooker lib. 2. Sea. 4.

2 Job 13. 7.

"Thew, not altogether improbably. And thirdly, that they who interpret this Text as aforefaid, are neither fingular nor novel therein; but walk in the same path, which some of the ancient Fathers have trod before them. The a Rhemists themselves confess it of S. Augustine : to whom they might have added also b S. Prosper, and (whole authority alone is enough to stop their mouthes for ever) Leo Bishop of Rome, who have all cited these words for the selffame purpose.

But we are content, for the reasons already shewn, to let it pass as a collection impertinent: and that I suppose is the worst that can be made of it. There is a second acception of the word Faith: put, either for the whole systeme of that truth which God hath been pleafed to reveal to his Church in the Scriptures of the old and new Testament, or some part thereof: or elle (μιτονυμικώς) for the affent of the mind thereunto. In which fignification some conceiving the words of this Text to be meant, do hence infer a false and dangerous conclusion; which yet they would obtrude upon the Christian Church as an undoubted principle of truth, That "men are bound for every particular action they do to have direction and warrant from the written word of God, or elfe they fin in the doing of it. For (fay they) faith must be grounded upon the word of God, (b Faith cometh by hearing, and hearing by the word of God, Rom. 10.) Where there is ono Word then, there can be no Faith: and then, by the Apostles doctrine, that which is done without the Word to warrant it, must needs be sin, for whatsoever is not of faith is sin. This is their opinion, and thus they would infer it.

I know not any piece of counterfeit doctrine, that hath passed so currently in the world, with so little suspition of falthood, and so little open contradiction, as this hath done. One chief cause whereof I conjecture to be, for that it seemeth to make very much for the honour and perfection of Gods facred Law: the fulness and sufficiency whereof none in the Christian Church but Papists, or Atheists, will deny. In which respect, the very questioning of it now, will perhaps feem a strange novelty to many, and occasion their mif-censures. But as God himself, so the Holy Word of God is so full of all requisite persection, that it needeth not to beg honour from an untruth. (Will you speak wickedly for God? or talk deceitfully for him?) I hold it very needful therefore, both for the vindicating of my Text from a common abuse, and for the arming of all my brethren as well of the Clergy as Lairy against a common and plausible errour, that neither they teach it, nor these receive it; briefly E and clearly to shew, that the aforesaid opinion, in such fort as some have proposed it, and many have understood it, (for it is capable of a good interpretation, wherein it may be allowed;) first, is utterly devoid of truth; and secondly, draweth after it many dangerous confequents and evil effects; and thirdly hath no good warrant from my prefent Text

in them or us, as a principal relique of his decayed image in us, if he had not meant, that we should make use of it, for the direction

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VIII

which the holy Scripture condemneth not: and that is a superstition

12.

a Ver. 3, 4. 10. & 13.

13.

2 Ver. 3.

* It is indeed fully handled by M. Hoaker in his fecond book of Ecclef. Policy: but few men of that party will read his works, though written with fingular learning, will dom, godlines and moderation.

14. a Pet. slefen'. Epift. 131. b Delicata fatus, imo nimis molestaest ista obedientia, &c. Bern de præ-cept. & dispens, c Infirme Pror (us voluntatis indicium oft, Aatuta feniorum studiosiùs discutere ; hærere ad fingula que injunguatur; exigere de qui bufq; rationem; & male suspi. cari de omni præcepto cujus caufa latuerit; nec unquam li. benter o edire, wifi, &c. Berr. 1bid.

From which Superstition, proceedeth in the second place uncharitable consuming: as evermore they that are the most superstitious, are the most superstitious. No such severe consumers of our blessed Saviours person and actions, as the superstitious Scribes and Pharisees were. In this Chapter, the special fault, which the Apostle blameth in the weak ones, (who were somewhat superstitiously affected,) was their rash and uncharitable a judging of their brethren. And common and daily experience among our selves sheweth how freely some men spend their consumers upon so many of their brethren, as without scripple do any of those things, which they upon salse grounds

have superstitionsly condemned as utterly unlawfull.

And then thirdly, as unjust censures are commonly entertained with form and contumely; they that so liberally condemn their brethren of prophaneness, are by them again as freely floured for their preciseness: and so whiles both parties please themselves in their own wayes, they cease not mutually to provoke and scandalize and exasperate the one the other, pursuing their private spleens so far, till they break out into open contentions and oppositions. Thus it C stood in the Roman Church, when this Epistle was written. They a judged one another, and despised one another, to the great disturbance of the Churches Peace: which gave occasion to our Apostles whole discourse in this Chapter. And how far the like censurings and despisings have embittered the spirits, and whetted both the tongues and pens of learned men one against another in our own Church; the ftirs that have been long fince raised, and are still upheld by the factious opposers against our Ecclesiastical Constitutions, Government, and Ceremonies, will not suffer us to be ignorant. Most of which stirs, I verily perswade my self, had been long ere this either wholly buried in filence, or at leastwise prettily well quieted, if the meakness and danger of the errour whereof we now speak, had been more timely discovered, and * more fully and frequently made known to the world, than it hath been.

Fourthly, let that doctrine be once admitted, and all humane authority will soon be despised. The commands of Parents, Masters, and Princes, which many times require both secrecy and expedition, shall be taken into slow deliberation; and the equity of them sisted by those that are bound to obey, though they know no cause why, so long as they know no cause to the contrary. Delicata est obedientia, qua transit in causa genus deliberativum. It is a nice obedience in S. Bernards judgement; yea rather troublesom and odious, that is over-curious in discussing the commands of superiours, boggling at every thing that is enjoyned, requiring a why for every wherefore, and unwilling to stir untill the lawfulness and expediency of the thing

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YIII

a See Articles of the Church of England,

be denied, if the word Faith were here taken in that sense which they imagine, and wherein it is very usually taken in the Scriptures 3 viz. for the doctrine of supernatural and divine revelation, or for the belief thereof: which doctrine we a willingly acknowledge to be compleatly contained in the hely Scriptures alone, and therefore dare not admit into our belief, as a branch of divine supernaturall truth, any thing not therein contained. But there is a third fignification of the word Faith, nothing so frequently found in the Scriptures as the two former; which yet appeareth both by the course of this whole Chapter, and by the consent of the best and most approved insurpreters as well ancient as modern, to have been properly intended by our Apostle in this place: namely that wherein it is put for a certain persmassion of mind, that what we do may lawfully be done. So that what soever action is done by us, with reasonable assurance and persuasion of the lawfulness thereof in our own consciences, is in our Apostles purpose so far forth an action of Faith: without any inquiring into the means whereby that per wasion was wrought in us; whether it were the light of our own reason, or the authority of some credible person, or the declaration of Gods revealed will in his written Word. And on the other side, whatsoever action is done, either directly contrary to the judgement and verdict of our own confciences, or at least wife doubting ly and before we are in some competent measure assured that we may lawfully do it : that is it which S. Paul here denieth to be of faith, and of which he pronounceth so peremptorily that it is (and that eo nomine) a fin.

About which use and signification of the word Faith we need not to trouble our selves to setch it from a trope, either of a Metonymie or synecdoche, as some do. For though (as I say) it do not so often occur in Scripture; yet it is indeed the primary and native signification of the word wise Faith, derived from the root wise to persuade. Because all kinds of Faith whatsoever, consist in a kind of persuasion. You shall therefore find the words, we which signi-

fieth properly to believe, and areas which signifieth properly not to be persuaded, to be opposed as contrary either to other in Fohn 3. and Alls 14. and other places. To omit the frequent use of the words wise and Fides, in Greek and Latine Authors in this signification: observe but the passages of this very Chapter, and you will be

fatisfied in it. At the second verse, a moion earin, one believesh that he may eat all things: that is, he is verily persuaded in his conscience that he may as lawfully eat flesh as berbs, any one kind of meat as

2. any other, he maketh no doubt of it. Again at the fourteenth verse, commorant know and am persuaded that there is nothing unclean

of it self. That is, I stedsastly believe it as a most certain and undoubted truth. Again at the two and twentieth verse, f or metricials. Hast thou faith? have it to thy self before God: that is, Art thou in

thy conscience perswaded that thou maist lawfully partake any of the

e Verse 14.

17.

Rom. 14 1b Piscat. ibid.

c Joh. 3.36. & Acts 14 1,2.

d Hic Verfe 2.

VIIII

V111

B

a Respectus hon mutant na'u ram.

b Opinio nostra nobis legem fa-cit. Ambr. de paradif.

c Joh. 16. 2. d Acts 26 9

e 1 Tim. 1.13.

Ads \$3.3.4 & Phil. 3. 6.

3.

veral degrees of both, spring from such conditions as are intrinsecal to the things themselves: which no a Outward respects, (and much less then mens opinions) can vary. He that esteemeth any creature unclean, may defile himfelf, but he cannot bring impurity upon that creature, by fuch his estimation. Secondly, that b mens judgements may make that which is good in its own nature, (the natural goodnels still remaining) become evil to them in the use : esentially good, and quoad rem; but quoad hominem, and accidentally evil. It is our Apostles own distinction in the fourteenth verse of this Chapter: Nothing unclean of it felf : but to him that esteemeth any thing to be unclear, unclean to him. But then we must know withal, that it holdeth not the other way. Mens judgements or opinions, although they may make that which is good in it felf, to become evil to them; yet they cannot make that which is evil in it felf, to become good cither in it felf, or to them. If a man were verily perswaded, that it were evil to ask his father blessing, that mis-perswasion would make it become evil to him: But if the same man should be as verily perswaded that it were good to curse his father, or to deny him relief being an unbeliever; that mif-perswasion could not make either of them become good to him. Some that persecuted the Apostles were persmaded they e di | God good service in it. It was Saint Pauls C case before his conversion, who a verily thought in himself, that he ought to do many things contrary to the name of Jesus. But those their persmassions would not serve to justifie those their actions. Saint Paul confesseth himself to have been a persecutor, and blasphemer, and injurious for so doing, although he followed the guidance of his own conscience therein: and to have stood in need of mercy for the remission of those wicked acts, though he did them ignorantly, and fout of Zeal to the Law. The reason of which difference is, that which I touched in the beginning, even because any one defect is enough to render an action evil; and consequently a defect in the agent may do it, though the substance of the action remain still (as it was) good: but all conditions must concur to make an action good; and consequently a right intention in the agent will not suffice thereunto, so long as the fubstance of the action remaineth still (as it was) evil. Thirdly, that the Conscience hath this power over mens wils and actions by virtue of that unchangeable Law of God, which he establisheth by an ordinance of nature in our first creation: that the will of every man (which is the fountain whence all our actions immediately flow) should conform it self to the judgement of the practick understanding or conscience, as to its proper and immediate rule, and E yield it self to be guided thereby. So that if the understanding through Errour point out a wrong way, and the will follow it: the fault is chiefly in the understanding for mis-guiding the will. But if the understanding show the right way, and the will take a wrong: then the fault is meerly in the will, for not following that guide which Goo hath fet over it.

R	om. 14.23. The Fourth Sermon.	85
A	It may be demanded fecondly, Whether or no in every particular thing we do, an attual confideration of the lawfulness and ex-	20.
1	pediency thereof be so requisite, as that for want thereof we should	
	fin in doing it? The reason of the doubt is, because otherwise how	
	should it appear to be of faith? and, What sever is not of faith, is fin. I answer, First; that in matters of weight, and worthy of consulta-	i.
	tion, it is very necessary that the lawfulness and expediency of them	
	be first diligently examined, before they be enterprised. And fe-	2.
	condly, that even in smaller matters the like examination is needful	
	when there is any apparent cause of doubting. But thirdly, that in	3.
B	fuch small and trivial matters, as it much skilleth not whether we do them or no, or whether we do this rather than that, and wherein	Abi est suspicio,
100	no doubt arifeth to trouble us; an attual confideration of their law-	ibi discuffio
	fulnels or expediency is fo far from being requifite, that it would	neceffaria. Ber- nard. Ep. 7.
	rather be troublesome and incommodious. True it is, that all volunta-	
	ry actions are done with some deliberation, more or less: because it	
	is the nature of the will to consult with the under standing in every act; else it should be irrational and brutish. Yet there are many things	. nist. t
	which we daily do, wherein the sentence of the under standing is so	a Ratio in re-
	quick and prefent, because there is no difficulty in them; that they	non inquirit,
C		dicat. Aquin.
	rati: b fuch as are to fit down and to rife up, to pluck a flower as we	1, 3. qu.14 4. ad 2.
	walk in a Garden, to ask the time of the day, or the name of the	b exertes yas
	next Town as we travel by the way, or whether we eat of this or that dish at the table, and the like. For the doing of every of	TO MY, TE 18
	which, it were a ridiculous servility to be imposed upon men, if	Berentlucas y Berenou D.
	they should be tyed to district examination of the lawfulness and ex-	is it is in the
	pediency thereof. There is not in them dignus vindice nodus: and a	&c. Arift. 1.
	mans time ought to be more precious unto him, than to be trifled	Mag. Moral.
D	away in such needless & minute enquiries. It is even as if we should tye a great learned man that is ready in his Latine tongue, to bethink	c ei Nange
-	himself first of some Grammar rule or example for the declining and	อัสษายา ที่รู้ค.
	parfing of every word he were to speak, be ore he should adventure	Acift.s. Eth.s.
	to utter a Latine sentence. But, as such a man is sufficiently assured	
	out of the habit of his learning, that he speaketh congruously and with	1 1 1 5
	good propriety, though he have no present astual reference to his Grammar rules: so here an habitual knowledge of the nature and use	
	of indifferent things is sufficient to warrant to the conscience the law-	
	fulness of these common actions of life; so as they may be said to be	
	of faith, though there be no farther actual or particular disquisition	
E	used about them. A very needful thing it is the whilest, for Chri-	
*	Stian men to endeavour to have a right judgement concerning indif-	
2	ferent things: without which it can scarcely be avoided, but that both their Consciences will be full of distracting scruples within themselves,	
	and their conversations full of unbrotherly carriage towards others.	
	It may be demanded thirdly, Since What soever is not of faith, is fins	iı,
	M 3 What	

XIIM

What measure of Faith, or what degree of Persuasion is necessary for the warranting of our actions, so as less than that will not serve? I answer, that what is here demanded cannot be positively defined by

any peremptory and immoveable rules. There is most an end Latitude in such things as these are: which may be straitned or extended more or less, according to the exigence of present occasions, and as the different state or quality of particular business shall require. There is a **nessocia, a fulness of persmassion arising from evident infallible and demonstrative proofs, which is attainable for the performance of fundry duties both of civil Justice and of Religion. And where it may be attained, it is to be endeavoured after, (though it be not of absolute necessity:) for we cannot make our assurances too strong. The Apostle useth that word at the fifth ver. (2 Let every man be fully persuaded in his own mind,) wanes oppied : it is a metaphorical word, and seemeth to be borrowed from a Ship under b full sail, that hath both wind and tide with it, to carry it with a straight and speedy course to the desired point, and nothing to hinder it. But as men, when they are to purchase lands, will defire and propose to have as good affurance as by learned counsel can be devised; but yet must be content to take such affurance as the fellers can make, or else they shall make but a few markets: so although we may de- C fire (ex abandanti) a full affurance of faith in every weighty action we shall enterprise; yet ordinarily and in most things we must content our felves to take up with a conjectural, probable, and moral certainty, or elfe we shall find very few things left for us to do. Fides Logica is not to be expected in all cases: in some, and those the most, Fides Ethica must serve the turn. Nay I say yet further, and I beseech you (brethren) to take notice of it as a matter of special use both for the directing and quieting of your consciences: that ordinarily and in most things we need no other warrant for what we do than this only, that there is not (to our knowledge) any law either of D Nature or Scripture against them. As the Lawyers use to say of mens persons, Quisque prasumitur esse bonus, &c. The Law taketh every man for a good man and true, till his truth and honesty be legally dif proved; and as our Saviour sometimes said, "He that is not against m, is for m: fo in these matters we are to believe all things to be lawful for us to do, which cannot be shewn by good evidence either of Scripture or Reason to be unlawful. Those men therefore go quite the wrong way to work, to the fearful puzling of their own and other mens consciences, who use to argue on this manner. [This I have no warrant to do; for where is it commanded?] Whereas

they ought rather to argue thus, [This I have good warrant to do; for where is is forbiden?] Apply this now a little to those Ceremonies, that for orders sake, and to add the greater solemnity to sacred actions, are appointed in the Church; Wearing the Surplize, boning at the Name of the Lord Jesus, kneeling at the Holy Communion,

a Verse 4. hic plene certus sit. Heming. b Quasi plenis velis seratur. Piscat. in Schol, ad Rom.

14 5.

c Luk 9. 50.

are commanded even by divine authority in genere, that is to fay, as they fall within the compass of decent Ceremonies, by vertue that grand Ecclesiastical Canon, (d Let all things be done honestly and id a Cor. 14.40. in order;) and that even in specie too they are commanded by the authority of those governours whom God hath set over us, and to whom we are bound in conscience, and by vertue of Gods commandement, to yield obedience: Yet I waive all this for the present, because it is not so direct to the point in hand. Only I ask, Where are any of these things forbidden? if they be, let it be shewn: and B that not by weak tollections, and remote consequences, which are good for nothing but to engender strifes, and to multiply disputes without end; but by direct and full evidence either of Scripturetext or Reason, which (for any thing I know) was never yet done, neither (as I verily believe) will ever be done. But if it cannot be shown that these things are forbidden; without any more adoe, the use of them is by that sufficiently warranted. He that will not allow of this doctrine, besides that he cherisheth an errour which will hardly fuffer him to have a quiet Conscience: I yet see not how he can reconcile his opinion with those fundry passages of our Apostle, C [Every Creature of God is good, f To the pure all things are pure, & I know nothing is of it self unclean, h All things are lawfull, &cc.] From which passages we may with much safety conclude, that it is lawfull for us to do all those things, concerning which there can be nothing brought of moment to prove them unlawfull. Upon which ground alone if we do them, we do them upon such a persmassion of faith as is sufficient. Provided, that we have not neglected to inform our judgements the best we could for the time past; and that we are ever ready withall to yield our felves to better information, whenfoever it shall be tendred unto us, for the time to come. D

and the rest. Though I might say, and that truly, that these also

It may be demanded fourthly, Suppose a man would fain do fomething, of the lawfulness whereof he is not in his Conscience sufficiently resolved; whether he may in any case do it, notwithstanding the reluctancy of his Conscience, yea or no? As they write of a Cyrus, that to make a passage for his Army, he cut the great River Gyndes into many smaller Channels, which in one entire stream was not pasfable: so to make a clear and distinct answer to this great question, I must divide it into some lesser ones. For there are fundry things considerable in it ; whether we respect the conscience, or the Person of the doer, or the Action to be done. As namely and especially, in respect of the conscience, whether the reluctancy thereof proceed from a setled and stedsast resolution, or from some doubtfulness onely, or but from some scruple? And inrespect of the person, whether he be sui juris his own Master, and have power to dispose of himfelf at his own choice in the things questioned; or he be under the command, and at the appointment of another? And in respect of

e I Tim. 4. 4. f Tit. 1. 15. g Rom. 14.14. h 1 Car. 6. 12.

22.

a Herodot. in Clio; Senec. 3. de Ira. 11.

been most resolute in such exigents. 8 We are not carefull to answer thee in this matter; (belike in a matter of another nature they would have taken care to have given the King a more satisfactory, at least a more respective answer: but in this matter,) Be it known to thee, O

King,

g Dan. 3.16 .--

King that we will not ferve thy gods. h Da veniam Imperator, &c. You know whose answers they were. If we be fure God harh forbidden it, we fin against our own consciences, if we do it at the command of any mortal man whofoever, or upon any worldly inducement what-

foever. That is the first Conclusion.

The fecond is this. If a man be in his conscience fully perswaded that a thing is evil and unlawfull, which yet in truth is not fo, but lawfull; the thing by him so judged unlawfull cannot by him be done without fin. Even an erroneous conscience bindeth thus far, that a man cannot go against it, and be guiltless: because his practise should then run cross to his judgement; and so the thing done could not be of Faith. For if his reason judge it to be evil, and yet he will do it, it argueth manifestly that he hath a will to do evil, and so becometh a transgressor of that general Law which bindeth all men to eschew all evil. Yet in this case we must admit of some difference, according to the different nature of the things, and the different condition of the persons. For if the things so judged unlawfull, be in their own nature not necessary, but indifferent, so as they may either be done or left undone without fin; and the person withall be sui juris in respect of such things, no superiour power having determined his liberty therein: then, although he may not do any of these things, by reason of the contrary persuasion of his conscience, without sin; yet he may without fin leave them undone. As for example: Say a man should hold it utterly unlawfull (as some erroneously do,) to play at cards or dice, or to lay a wager, or to cast lots in trivial matters : if it be in truth lawfull to do every of these things, (as I make no question but it is, so they be done with sobriery and with due circumstances,) yet he that is otherwise persmaded of them, cannot by reafon of that persuasion do any of them without sin. Yet, for somuch as they are things no way necessary, but indifferent; both in their nature, and for their use also, no supersour power having enjoyned any man to use them, therefore he that judgeth them unlawfull, may abstain from them without sinne, and so indeed he is in conscience bound to do, fo long as he continueth to be of that opinion. But now on the other fide, if the things so mis-judged to be unlawfull be any way necessary; either in respect of their own nature, or by the injunction of authority: then the person is by that his errour brought into fuch a strait between two finnes, as he can by no possible means avoid both, fo long as he perfifteth in that his errour! For, both if he do the thing he goeth against the persuasion of his conscience and that is a great fin : and if he do it not, either he omitteth a necessary duty, or else disobeyeth lawfull authority; and to do either of both, is a finne too. Our of which fnare fince there is no way of escape but one, which is to rectifie his judgement, and to quit his pernicious errour : it concerneth every man therefore that unfeignedly defireth to do his daily in the fear of God, and to keep a good conscience, not

h c. 11. qu. 3. Qui resister, ex Augustino,

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B

E

"if the a matter be of weight, and worth the while, he should do well to make his doubts known to some prodent and pions man: (especially to his own spiritual Pastor, if he be a man meetly qualified for it,) resolving to rest upon his judgement, and to follow his direction. Or if the matter be of small moment, he may then thirdly do whether of both he hath best liking to; (as the Apostle saith in one particular case, and it may be applied to mamy more, be the him do what he will, he sinner hour:) resting his conscience upon this persuasion, that so long as he is unseignedly desirous to do for the best, and hath not been negligent to use all erequisite diligence to inform himselfaright; God will accept of his good intention therein, and pardon his errour, if he shall be mistaken in his choice.

But fecondly, if the question be concerning the very lawfulness of the thing it felf, whether it may be lamfully done, or no; and the confeience stand in doubt, because reasons from to be probable both pre and contra, and there are learned men as well of the one opinion, as of the other, &c. as we fee it is (for instance) in the question of using and of fecond marriage after divorce, and in fundry other doubtful cases in moral divinity: in such a case the person (if he be sai juris) is certainly bound to a forbear the doing of that thing of the lawfulness whereof he fo doubtesh : and if he forbear it not, he finneth. It is the very point the Apostle in this verse intendeth to reach; and sot the confirming whereof he voucheth this Rule of the Text: He that deabteth, faith he, is damned if he eat; he is durerardheile, condemned of his own conscience: because he doth that willingly whereof he doubteth, when he hath free liberty to let it alone, no necessity utging him thereunto. And the reason why he ought rather to forbear than to adventure the doing of that whereof he doubteth, is ; because in doubtful cases Wisdome would that the safer part should be chosen. And that part is safer, which if we chase, we are sure we shall do well; than that, which if we chase, we know not but we may do ill. As for example, in the instances now proposed, If I doubt of the lawfulness of Ulury or of Marrying after divorce, I am fure that if I marry not, nor let out my money, I shall not fin in so abstaining : but if I shall do either of both doubtingly, I cannot be without some fear left I should fin in so doing; and so those actions of mine being not done in faith, must needs be fin, even by the Rule of the Text, on in in misios, For whatfoever is not of faith, is fin.

But then thirdly, if the liberty of the agent be determined by the command of some superior power to whom he oweth obedience; for as he is not now sui juris ad hoc, to do or not to do at his own choice, but no do what he is commanded: this one circumstance quite altereth the whole case, and now he is bound in conscience to do the thing commanded; his doubtfulness of mind whether that thing be lawful or no, notwithstanding. To do that whereof he doubteth,

αυμβέλες δε παραλομεία νομέν είς τα μεγάλα, ε΄ πιτες ήμεν αυπείς ές έχι είσνοις διαγούναι. Acift. 3. Echic.

b 1 Cor. 7 36. c Non tibi imputabitur ad culpam, qued isvitus ignoras. Aug. de nat & grat.

27.

a Nil faciendum, de quo dubites, sit accne rette fatum, Cic. l. 1. de Oisse.

28.

doubteth, where he hath free liberty to leave it undone, bringeth up-

on him (as we have already shewn) the guilt of wiful transgression : burnot fo where he is not left to his own liberry. And where land ful authority prescribeth in alterutram partem, there the liberty ad utramque partem contradictionis istaken away, from so many as are under that authority. If they that are over them have determined it one way; it is not thenceforth any more at their choice, whether they will take that way, or the contrary : but they must go the way that is appointed them without gainfaying or grudging. And if in the deed done at the command of one that is endued with lawful authority there be a fin, it must go on his score that requireth it wrong fully, not on his that doth but his duty in obeying. A Prince commandeth his Subjects to ferve in his Wars: it may be the quarrel is unjust, it may be there may appear to the understanding of the fubject great likelihoods of fuch injuffice; yet may the fubicit for all than fight in the quarrel; yea he is bound in consciente so to do: nay he is deep in disloyalty and treason, if he refuse the service, whatsoe ver pretentions he may make of conscience for such refusal. Neither need that fear trouble him, left he should bring upon himself the guilt of innocent bloud; for a the bloud that is unrighteously shed in that quarrel, he must answer for that fet him on work, not he that And truly, it is a great wonder to me, that any man endued with understanding, and that is able in any measure to weigh the force of those precepts and reasons which bind inferiors to yield obedience to their superiors, should be or erwise minded in cases of like nature. Whatfoever is commanded us by those whom God hath fer over us, either in Church, Common-wealth, or Family, (qued tamen non fit certi displicere Deo, saith S. Bern.) which is not evidently contrary to the Law and will of God, ought to be of us received and obeyed no otherwise, than as if God himself had commanded it, because God himself hath commanded us to cobey the higher powers, and to a submit our selves to their ordinances. Say it be not well done of them to command it! Sed enim quid bog refert tua? faith he; Whan is that to thee? Let them look to that whom it concerneth: Talle qued tuum eft, & vade. Do thou what is thine own part faithfully, and never trouble thy felf further. Ipfum quem pro Deo habemus, sand quam Deum in his qua aperte non funt contra Deum, andine debemus Bernard still. Gods Vicegerents must be heard and obeyed in all things that are not manifestly contrary to the revealed will of God.

But the thing required is against my conscience, may some say; and I may not go against my conscience, for any mans pleasure, Judge I pray you what perversness is this, when the blessed Apost le commandeth thee to obey for conscience sake, that thou should est disobey, and that for conscience sake too: He chargeth thee upon thy conscience to be subject; and thou pretendest thy conscience to free thee from subjection. This by the way; now to the point.

a Is damnum dat, qui jubet dare: ejus verò nulla culpa est, cui parere necisse sit. L. 169. F. de div. Reg. jur.

b Bernard, de præcept. & dis

c Rom. 13. 1. d 1 Per. 2. 13.

29.

a Rom. 13. 5.

B

Thou fayest, it is against the conscience: I say again, that (in the cafe whereof we now speak, the case of doubtfulness) it is not against thy conscience. For doubting, properly is b motus indifferens in usramque partem contradictionis; when the mind is held in fulpence between two water, uncertain whether of both to take to. When the scales hang even (as I said before) and in aquilibrio, without any norable propension or inclination to the one side more than to the other? And furely where things hang thus even, if the weight of Authority will not cast the scale either way: we may well suppose that either the authority is made very light, or elfe there is a great fault in the beam. Know (brethren) the gainfaying conscience is one thing; and the doubting conscience another. That which is done repugnante conscientia, the conscience of the doer flatly gainsaying it, that is indeed against a mans conscience, (the conscience having already passed a definitive (entence the one way :) and no respect or circumstance whatfoever can free it from fift! But that which is done dubitante conscientia, the conscience of the doer only doubting of it and no more; that is in truth no more against a mans conscience than with it, (the conscience as yet not having passed a definitive sentence either way:) and fuch an action may either be a fin, or wo fin; according to those qualifications which it may receive from other respects and circumstances. If the conscience have already passed a judgement upon a thing, and condemned it as fimply unlawful; in that case it is true that a man ought nor by any means to do that thing, no not at the command of any Magistrate, no not although his conscience have pronounced a wrong sentence, and erred in that judg? ment : for then he should do it, repugnante conscientia, he should go directly against his own conscience, which he ought not to do whatfoever come of it. In fuch a cafe certainly he may not obey the Magiffrate: yet let him know thus much withal, that he finneth too in difobeying the Magistrate si from which fin the following of the judgement of his own conscience cannot acquit him. And this is that fearful perplexity whereof I spake, whereinto many a man casteth himself by his own errour and obstinucy; that he can neither go with his consciences for against it, but he shall sin. And who can help ity if a man will needs therifh an errour, and perfift in it? But now if the conscience be only doubiful whether a thing be lawful or no, but have not as yet passed a peremptory sudgement against it, (yea although it rather incline to think it will an full) in that case if the Magistrate shall command it to be done, the subject with a good conscience may doit, nay he cannot with a good conscience refuse to do it, though it be dubitante conferencia.

Bur you will yet fay, that is doubtful eafes the fafer part is to be chosen. So say I too; and atti content that ride should decide this question: only let it be rightly applied? Thou thinkest it safer, where thou doubtest of the unlawfulness, so forbide that to do: as for example, if thou doubtest whether it be lawful to kniel at the

b Isider.

c Dubius, incertus quasi duarum viarum. Isid. 10. Etym. Sianesiópar G.

I

d Plus est stan dum pracepso pratari, quam conscientia. Bonav 2. sent. distinct. 39.

30:

Communion it is fafest in thy opinion therefore for thee not to kneel. So should I think too, if thou wert left meerly to thine own likerry. But thou dost not consider how thou art caught in thine own net, and how the edge of thine own weapon may be turned upon thee point-blank not to be avoided, thus. If Authority command thee to kneel, which whether it be lawful for thee to do, or not, then doubteft; it cannot choose but thou must needs doubt also, whether thou mayest lawfully disober or not. Now then here apply thing own Rule, Indubits pars tutior, and see what will come of it. Judge, since thou canst not but doubt in both cases, whether it be not the faser of the two, to obey doubtingly, than to disobey doubtingly. Tene tertum, demitte incertum, is S. Gregory his rule: where there is a certainty and an uncertainty, let the uncertainty go, and hold to that which is certain. Now the general is certain, that thou art to obey the Magistrate in all things not contrary to the will of God; but the particular is uncertain, whether the thing now commanded thee by the Magiftrate be contrary to the will of God: (I say uncertain so thee, because thou doubtest of it.) Deal safely therefore, and hold thee to that which is certain, and obey.

31.

Gregor.

But thou wilt yet alledge, that she Apostle here condemneth the doing of any thing, not only with a gainfaying, but even with C a doubting conscience: because doubting also is contrary to faith; and he that doubteth is even for that condemned, if he cat. Oh beware of mis-applying Scripture! it is a thing gasily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errors into the Church, than this : that men take the words of the facred Text fitted to particular occasions, and to the condition of the times wherein they were written; and then apply them to themselves and others as they find them, without due respect had to the differences that be between those times and cases, and the present. Sundry things spoken in Scripture agreeably to that infanof the Church, would fort very ill with the Church in her fulness of frength and flature : and fundry directions very expedient in times of persecution, and when believers lived mingled with Infidels, would be very unleasonably urged where the Church is in a peaceable and flourishing estate, enjoying the favour and living under the protection of gracious and religious Princes. Thus the Conflications that the Apostles made concerning Deacons and Widows in those primitive times, are with much importunity, but very importunely withal, urged by the Disciplinarians : And fundry other like things I might instance in of this kind, worthy the discovery, but that I fear to grow tedious. Briefly then, the Apostles whole discourse in this Chapter, and so wheresoever else he toucheth upon the point of Scandals, is to be understood only in that case where men are left to their own liberty in the use of indifferent things: the Romans, Corinthians, and others to whom S. Paul wrote about these matters, being not limited any way in the exercise of their liberty therein by any over-ruling authority.

authority. But where the Magistrates have interposed, & thought good upon mature advice to impose Laws upon those that are under them, whereby their liberty is (not infringed, as some unjustly complain, in the inward judgement, but onely) limited in the outward exercise of it: there the Apostolical directions wil not hold in the same absolute manner, as they were delivered to those whom they then concerned; but only in the equity of them, so far forthas the cases are alike, & with such meet qualifications & mitigations, as the difference of the cases otherwife doth require. So that a man ought not out of private fancy, or meerly because he would not be observed for not doing as others do, or for any the like weak respects, to do that thing of the lawfulness whereof he is not competently persuaded, where it is free for him to do otherwife: wh was the case of these weak ones among the Romans, for whole fakes principally the Apoltle gave these directions. But the autherity of the Magistrate intervening so alters the case, that such a forbearance as to them was necessary, is to as many of us as are commanded to do this or that, altogether unlawful, in regard they were free, & we are bound: for the reasons already shewn, weh I now rehearse nor.

But you will yet fay, (for in point of obedience men are very loth to yield so long as they can find any thing to plead,) those that lay these burdens upon us, at leastwise should do well to satisfie our doubts, and to inform our consciences concerning the lawfulness of what they enjoyn; that so we might render them obedience with better cheerfulness. How willing are we finful men to leave the blame of our miscarriages any where, rather than upon our selves! But how is it not incongruous the while, that those men should prescribe rules to their governours, who can scarcely brook their governours should prescribe Laws to them? 2 It were good we would first learn how to obey, ere we take upon us to teach our betters how to govern. However, what governours are bound to do or what is fit for them to do, in the point of information; that is not now the question. If they fail in any part of their bounden duty, they shall be sure to reckon for it one day: but their failing cannot in the mean time excuse thy difobedience. Although I think it would prove a hard task, for who oever should undertake it, to shew that Superiours are alwayes bound to inform the consciences of their inferiours concerning the lawfulnesse of every thing they shall command. If sometimes they do it, where they fee it expedient or needfull; fometimes again (and that perhaps oftner,) it may be thought more expedient for them, and more conducible for the publick peace and fafety, onely to make known to the people what their pleasures are, reserving to themselves the reasons thereof. I am sure, in the point of Ecclesiastical Ceremonies and Constitutions, (in which case the aforesaid allegations are usually most stood upon,) this hath been abundantly done in our Church, not only in the learned writings of fundry private men, but by the publick declaration also of Authority, as is to be seen at large in the preface commonly printed before the book of Common-

32.

ι άςχεις μαθών, άρχειν έπεισι, volon apud Scob. Serm.3.



prayer,

911000

D

E

every Ordinance of man for his fake.

both now and for evermore. Amen.

Now to this Father, Son, and bleffed Spirit, three persons, and one eternal God, be ascribed all the Kingdom, the power, and the glory,

FINIS.



AD MAGISTRATUM.

The First Sermon.

At a publick Sessions at Grantbam, Lincoln, 11. June 1623.

C

KUM

JOB 29. ver. 14, 15, 16, 17.

14. I put on righteousness, and it clothed me: my judgement was as a Robe and Diadem.

15. I was eyes to the blind, & feet was I to the lame.

16. I was a Father to the poor: and the cause which I knew not, I searched out.

17. And I brake the james of the wicked; and plucked the spoil out of bis teeth.

Here filence against foul and false imputations may be interpreted a a Confession; there the protestation of a mans own innocency is ever just, and sometimes b necessary. When others do us open wrong; it is not tuy, egovesponnow Vanity, but Charity, to do our selves open right: and whatsoever appearance of folly or vain boasting there is in so do existimandus de ing; they are chargeable with all that compell us thereunto, and not rebus geftus glo objectis non consiteri. Cic. pro domo sua. b Mibi de memetipso tam multa dicendi necessitas quadam imposita est ab illo. Cic. pro Syll.

o Si, cùm mibi furta, largitioriars, quam de

c Job. 16. 2.

me. (I am become a fool in glorging ; but ye have compelled me, 2 Cor. | 12.11.) It was neither pride nor pession in fob, but such a compulsion as this, that made him so often in this book proclaim his own righteon sness. Amongst whose many and grievous afflictions, as it is hard to fay which was the greatest; so we are fure this was not the least, that he was to wrestle with the unjust and bitter upbraidings of unreasonable and incompassionate men. They came to visit him as friends; and as friends they should have comforted him. But forry friends they were, and miferable comforters: indeed not comforters, but tormenters; and Accusers rather than Friends. Seeing Gods hand heavy upon him; for want of better or other proof, they charge him with Hypocrifie. And because they would not seem to deal all in generalities (for against this general accusation of hypocrifie, it was fufficient for him as generally to plead the truth and uprightness of his heart;) they therefore go on more particularly, (but as fally) and as it were by way of instance, to charge him with Oppression. Thus Eliphaz by name taxeth him: Chap. 22. 6. &c. Thou haft taken a pledge from thy brother for nought; and hast stripped the naked of their cleathing. Thou baft wer given mater to the meary to drink, and thou hast withholden bread from the bungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless hast thou broken.

2.
a Etst ego dignus hac contumelia, at tuindignus qui faceres tamen.
Ference,
b Pfal. 55. 12.

3.

Being thus shamefully, indeed shamelesty, upbraided to his face, without any desert of his, by those men, who (if he had deserved it) should least of all have done it, his preighbours and samiliar friends; can you blame the good man, if to remove such false aspersions, he do with more then ordinary freedom insist upon his own integrity in this behalf? And that he doth in this Chapter something largely; wherein he declareth how he demeaned himself in the time of his prosperity in the administration of his Magistracy, far otherwise than was laid to his charge. [When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cryed, and the satherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow heart to sing for joy] in the next immediate verses before these. And then he goeth on in the words of my Text, I put on righteousness, &cc.

It feemeth Job was a good man, as well as a great: and being good, he was by so much the better, by how much he was the greater. Nor was he only Bonne vir, a good man; and yet if but so, his friends had done him much wrong to make him an Hypocrite: but he was Bonne Civis too, a good Common wealths man; and therefore his friends did him yet more wrong to make him an Oppressor. Indeed he was neither the one, nor the other. But it is not so uleful for us to know what manner of man Job was; as to learn from him what man-

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B

eEph.6.14,&c.

1. 2. 3.

f Non dubito quin fob fuerit Kex. Didac. Stun. in Job 2. 3. g Job 1. 3. h Job 29. 9. i Ibid. ver. 25. k Sasmua. Bankixov in Sad. 1 Cultus magnificus addit hominibus authoritatem. Quintil. 8. Init. Ex yas 701έτων πατις α ιθρώπες a va Bair H 'Eogan Hom. Odyff 19. Hoc Priami ge-A mes erat, cum jura vocatas More dabat populis. Virgil. Æn. 7. Sce Franc. Poller. . Hift, fori. Rom. 6.

with good works: in a third, furnisheth the spiritual souldier with Shooes, Girdles, Brestplate, Helmet, and all necessary accourrements from top to toe. In all which, and other places where the like Metaphor is used; it is ever to be understood with allusion to one of the three special ends and uses of apparel. For we clothe our selves, either first, for necessity, and common decency, to cover our nakedness; or fecondly, for fecurity and defence against enemies; or thirdly, for state and selemnity, and for distinction of offices and degrees. Our cloaks, and coars, and ordinary fuits, we all wear to cover our nakedness: and these are Indumenta, known by no other but by the general name of Cloathing or Apparel. Souldiers in the wars wear Morions, and Cuiraces, and Targets, and other habiliments for defence: and these are called Arma, Armes, or Armour. Kings and Princes were Crowns and Diadems; inferiour Nobles, and Judges, and Magistrates, and Officers, their Robes, and Furrs, and Hoods, and other ornaments fitting to their feveral degrees and offices, for folimnity of state, and as ensigns or marks of those places and stations wherein God hath fer them : and thefe are I fula, Ornaments or Robes. It is true; Justice, and Judgement, and every other good vertue and grace is all this unto the foul; ferving her both for covert, and for procection, and for ornament: and fo stand both for the garments, and for the armour, and for the Robes of the foul. But here I take it, fob alludeth especially to the third use. The propriety of the very words themselves give it so: for he saith, he put righteousness and judgement upon him as a Robe and a Diadem; and fuch things as there are worn, not for necessity, but state. Fob was certainly a Magistrate, a Fudge at the least; it is evident from the seventh verse: and to me it seemeth not improbable that he was a f King; though not likely fuch as the Kings of the earth now are (whose dominions are wider, and power more absolute,) yet possibly such as in those ancient times, and in those Eastern pirts of the world were called Kings, viz. a kind of petty Monarch, and supreme governour within his own territories, though perhaps but of one fingle City with the Suburbs, and some few neighbouring Villag's. In the first Chapter it is said that he was g the greatest man of all the East: and in this Chapter he faith of himself, that "When he came in presence, the Princes and the N bles beld their tongues; and that He fate as chief, and dwelt as a King in the Army; and in this verse he speaketh as one that wore a Diadem, or ornament k proper to Kings. Now Kings, we know, and other Magistrates place much of their outward glory and state in their Diadems, and Robes, and peculiar Vestments: these things striking a kind of reverence into the subject towards their Superiour; and adding in the estimation of the people, both glory and honour, and Majesty to the person, and withall pomp and state, and selemnity to the actions of the wearer. By this speech then of putting on Justice and Judgement as a Robe and a Diadem, Job sheweth that the glory

and pride which Kings and Potentates are wont to take in their Crowns, and Scepters, and royal Vestments, is not more, than the glory and honour which he placed in doing justice and judgement. thought that was true honour, not which reflected from these empty marks and enfigns of Dignity, but which sprang from those vertues, whereof these are but dumb remembrancers. If we desire yet more light into the Metaphor; we may borrow some from David, in Pfal. 109, where speaking of the wicked, he saith ver. 17. that he cloathed himself with cursing like a garment: and by that he meaneth no other than what he had spoken in the next verse before, plainly and without a Metaphor, His delight was in Curfing. By the Analogie of which place we may not unfitly understand these words of 10b,, as intimating the great love he had unto Inflice, and the great pleasure and a delight he took therein. Joyn this to the former; and they give us a full meaning. Never ambitious usurper took more pride in his new gotten Crown or Scepter, never proud Minion took more pleasure in her new and gorgeous apparel; than lob did true o glory and delight in doing Justice and Judgement. He put on righteonsness, and it clearhed him; and Judgement was to him what to others a Robe and a Diadem is: honourable and delight-C full.

Here then the Magistrate and every Officer of Justice may learn his first and principal, and (if I may so speak) his Master-duty, (and let that be the first observation :) namely, to do justice and judgement with delight, and zeal, and sheerfulness. I call it his Master-duty; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily, and of themselves. This must be his primum, and his ultimum; the foremost of his desires, and the utmost of his endeavours, to do Justice and Judgement. He must make it his chiefest business; and yet count it his lightsome recreation: make it the first and lowest step of his care; and yet withal count it the last and highest rise of his honour. The first thing we do in the morning before we either eat or drink, or buckle about any worldly business, is to put our clothes about us: we say, we are not ready till we have done that. Even thus should every good Magistrate do: before his private, he should think of the publick affairs; and not count himself ready to go about his own profits, his shop, his ship, his lands, his reckonings, much less about his vain pleasures, his jades, his currs, his kites, his any thing elfe, till first with Iob, be had put on righteousness as a garment, and clothed himself with judgement as with a Robe and a Diadem.

Nor let any man think his affection to justice to have been fingular in 10b: much less impute it to simplicity in him. For behold another like affectioned; and he a greater, and I may fay too a wifer than Iob, for God himself hath witnessed of him, that for * wifdome there was never his like before him, nor should come after | 1 4 King. 3.1

m Pfal. 109.

n It is joy to the just to do udgement. Prov. 21. 15.

o Juis & aquitatis, qua virum princi-pem ornant, studios simus eram. Vacabl.

6.

E

e Col. 2. 3.

102

b 3 Kings 3.

c lbid. ver. 9.

d Ibid. ver.10.

jadgement,

f Pfal. 45. 6,7.

g Elay II. 5.

8.

2 in No Brain oun ounnis. In mas desmiss.

Ariflot. Eth. Nicom. 3. ex Theogn. b & Ses vale

b ides ydp imurei tis ddines, dind tis shades, ddund de ta is shades, dding is dit to Prior. Arift: c Mat. 23. 23. d Prov. 24.26.

2.

dome; and that in this kind, Prudentiam registivam, Wisdome & to discern between good and bad, that he might go in and out before the people with skill, and rule them prudently with all his might in righteousness and equity: And the Text saith, d The speech pleased the Lord, that Solomon's Indgement, who is wifer than the wisest of them: and yet for farther conviction, behold a wifer than the wisest of them: even fests Christ the righteous, the God of Solomon, and the Saviour of solomon, in whom are bidden all the treasures of Wisdome and Knowledge. Of whom David having said in Psal. 45, that the scepter of his kingdome is a righteous scepter, he proceedeth immediately to shew, wherein especially consisted the righteousness of the Scepter of his Kingdome: Not so much in doing righteousness, and punishing iniquity, (though that also;) as in loving righteousness, and having iniquity. If The Scepter of thy Kingdome is a righten

ns scepter: Thou hast loved righteousness, and hated iniquity stherefore God, &cc.] and you heard already out of the eleventh of Esuy, that E righteousness was the girdle of his loyus, and faithfulness the girdle of his reins. Magistrates from the examples of Joh, of Solumon, of Issue Christ himself, should learn to make suffice and judgement their greatest both glory and delight.

To bad things, examples will draw us on fast enough; without, yea, many times against reason: but in good things, it is well if examples and realous together, can any thing at all prevail with us. And here if reason may rule us ; furely good reason there is, we should be thus affectioned to justice, as hath been said: whether we respect the thing it felf, or GoD, or our felves, or others. The thing it felf, In-Aire, both in the common confideration of it, as it is a vertue, is, as every other verme is, benourable and lovely, and to be defired for its own fake : and in the special nature of it, as it is suffice, is a vertue fo necessary and profitable to humane society, and withal so a comprehenfive of all other vertues, as that those men who labour to perwest it do yethenour it; and even those men b who themselves will not we it, cannot yer but love it, at leastwife commend it in others. Indremont, Mercy, and Faithfulness our Saviour Christ reckoneth as the weightieft matters of the Law, Mat. 23. And devery man (faith Solomon, Prov. 24.) will kis his lips that giveth a right anfwen; that is, Every man will love and honour him that loveth and honoureth Juffice. Ought you to delight in any thing more then verene: or in any vertue more then the best? and fuch is Instice. Again, by due administration of Inflice and judgement God is much glorified. Glorified in the incouragement of his ferwants,

when

A I when for well-doing they are rewarded : glorified in the destruction of the micked, when for offending they are punished : glorified in the encrease, and in the peace and prosperity of his Kingdome, which hereby is both preferved and enlarged: glorified in the expression and imitation of his infinite perfections, when they who are his Minifters and Deputies for this very thing, for the execution of Inflice, do labour to refemble him whose ministers and deputies they are, in this very thing, in being just, even as he is just. Ought you not to count it your greatest glory to feek His? and can you do that more readily and effectually, than by doing justice and judgement? B And as for our felves; What comfort will it be to our fouls, when they can witness with us that we have even fet our selves to do good, in those callings wherein God hath fee us? Every man that hath a Calling, must swait thereon, and do the duties belonging thereto, at his peril: and it will be much for his cafe to be lightsome and cheerful therein. So shall he make of a & neversity a verthe; and do that with pleasure, which he must do howsoever, or answer for the neglect: whereas otherwise, his Calling will be a continual burden and weariness unto him, and make his whole life no better nor other than a long and lasting affiction. And besides, we much deceive our felves, if we think our own private good to be fevered from the publick; and so neglect the publick employments to follow our own private affairs. For the private is not distinguish'd from the publick; but h included in it : and no man knoweth what mischiefs unawares he prepareth for his private estate in the end; whilest thinking to provide well enough for himself, he sherifberh in the mean time, or suffereth abuses in the publick. Ought we not by making justice and judgement our glory and delight, to reap the comfort of it in our consciences, to specien the miseries and travails of our lives and callings, and to fecure our private in the common fafery: rather than by or not doing Justice, or doing it heavily & heartlefly, wound our own Consciences, make the affictions of this life yet more afflictive, and in the decay of the publick, intensibly promote the ruine of our private state and prosperity? And lastly, if we respect others; what can be more glorious for us, than by our Zeal and forwardnets first to shame, and then to quicken up the backwardness of others; that with joynt-hearts and hands they and we together may aim at the peace and prosperity, and good of the Common-wealth? It is not case to say what manifold benefits redound to the Common-wealth from the due execution of justice: or, from the flacking thereof, what a world of mischiefs! How honourable are we and glorious, if by our zeal we have been the bappy instruments of those so many, so great benefits > How inglorious and vile, if by our negligence we have made our felves guilty of thefe fo many, fo groat mischiefs! If we neglect fustice, we countenance disorders which by Justice are repressed; we disarminnoveney, which by Justice

e Quid eft sua vius quam benè rem gevere ba-Plaut.in Capt. f Rom. 13. 7. g Faxis ut li-beat quod est Aufon in Sent.

h ठारे १ ज्ये १ गर्मे स्कार को कर्केट्ट ग्या को वंशकर रुक्त को हर्केर इस ठोडलेंट Xenoph. de venatione; apud Stobæum. Quipropier edulcare conveili vitam. Cn. Marius in Mi niambis, apud A. Gell. 15.25.

k Prov. 16. 12

is protected; we banish Peace, which by Justice is maintained; we are traytors to the King and his Throne, which by justice are kestablished; we pull upon us Gods plagues and judgements, which by justice are averted. Ought we not much rather by our forwardness in doing justice to repress disorders, protect innocency, maintain peace, secure the King and State, and turn away Gods judgements from our felves and others? See now if we have not reason to love Justice and Judgement, and to make it our delight; to put righteon/ness upon so, and to clothe us with judgement as with a Robe and a Diadem: being a thing in it self so excellent; and being from it there redoundeth so much glory to God, to our selves so much comfort, and fo much benefit unto others. The Inferences of use from this first Duty, as also from the rest, I omit for the present: reserving them all to the latter end : partly, because I would handle them all together; partly also, and especially, for that I defire to leave them fresh in your memory, when you depart the Congregation. And therefore without farther adoe, I proceed forthwith to the next duty, contained in these words, [I was eyes to the blind, and feet was I to the

lame; I was a father to the poor.

व बंग्नीस पूर्वह वंग्नीखंड प्रवेड Any. Sophoch.

9.

Wherein Job declareth his own readiness in his place and Calling to be helpful to those that were any way distressed, or stood C in need of him, by affording them fuch supply to his power, as their feveral necesities required. And like him should every Magifrate be in this also; which I propose as the second Dury of the good Magistrate: he must be forward to a succour those that are diffressed and oppressed; and to help and relieve them to his power. Mens necessities are many, and of great variety: but most of them spring from one of these two defects, ignorance, or want of skill; and impotence, or want of power: here fignified by Blindness, and Lameness. The blind man perhaps hath his limbs, and strength to walk in the way, if he could see it: but because he wanteth his eyes, he can neither find the right way, nor fpye the rubs that are in it; and therefore he must either sit still, or put himself upon the necessity of a double hazard, of stambling, and of going wrong. The lame man perhaps hath his eyes and fight perfect, and knoweth which way he should go, and seeth it well enough; but because he wanteth his limbs, he is not able to stir a foot forward; and therefore he must have patience perforce, and be content to fit still, because he cannot do withall. Both the one and the other may perish, unless some good body help them : and become a guide to the blind, a staff to the lame; leading the one, and supporting the other. Abroad in the world there are many; in every Society, Corporation, and Congregation, there are some, of both sorts: some Blind, some Lame. Some that stand in need of Counsel, and Advice, and Direction; as the Blind: others that stand in need of Help, and Assistance, and

Sup-

Support; as the Lame. If there be any other belides these, whose case deserveth pity, in what kind soever it be; the word Poor comprehendeth him, and maketh him a fit object for the care and compassion of the Magistrate. To each of these the Magistrate must be a succourer to his power. He must be, as here Fob was, an eye to the blind, bignerantem dirigendo; by giving found and honest counsel b Lyra hic. the best he can to them that are simple, or might without his help be easily overfeen. And he must be, as here Job was, feet to the lame, impotentem adjuvando; by giving countenance and affiftance in just and honest causes the best he can to them that are of meaner ability, or might without his help be eafily overborn. If there be either of thefe, or any other defect, which standeth in need of a supply in any other man; he must be, as here Job was, a c Father to the poor, indigentem sublewando; by giving convenient safety and protection the best he can to them that are destitute of help, and fly unto him as to a fanctuary for shelter and for refuge in any milery, grievance, or distress. Upon these he must both have compassion inwardly: and he must shew it too outwordly: Affectu, and Effectu; pitzing them in his beart, and helping them with his hand. It is not enough for him to fee the Blind; and the Lame, and the Poor; and to be forry for them: C but his compassion must be reall. He must lend his eyes to the Blind, to direct them; and he must lend his feet to the Lame, to Support them; and he must pity the Poor as a father doth his children, so pity them, that he'do comething for them.

Princes, and Judges, and Magistrates were not ordained altogether, nor yet so much for their own sakes, that they might have over whom to bear rule and to b domineer at pleasure; as for the peoples fakes, that the people might have to whom to refort, and upon whom to depend for help and succour, and relief in their necessities. And they ought to remember, that for this end GOD hath endued them with that power which others want; that they might by their power help them to right, who have not power to right themselves. [c Hoc reges habent magnificum & ingens, &c. Prodese misois, supplices fido lare Protegere, &c.] This is the very thing wherein the preeminence of Princes, and Magistrates, and great ones, above the ordinary fort, fingularly confifteth, and wherein specially they have the advantage, and whereby they hold the title of d Gods, that they are able to do good, and to help the distressed, more than others are. For which ability how they have uf d it, they stand accountable to him from whom they have received it: and woe unto them, if the accounts they bring in, be not in some reasonable proportion answerable to the receipts. e Potentes potenter : into whose hands much hath been given, from their hands much will be required; and the mighty ones, if they have not done a mighty deal of good withall, shall be mightily tormented. And as they have received power from God; fo they do receive Ponto 9. honours, and services, and tributes from their people for the mainte-

c See Syrac. 4.

10. a Non mihi, Sed populo, A. Adrianus Imp. -- The dex his wife in and its in the instantion with the instantion with the instantion in the instan poiar rala-ள்ளல். Arist. in Epist. ad Alex. b loa magne vires gloria decorique funt, fi illis falutaris potentia eft. Nam pestifera vis est, valere ad nocendum. Seneca, 1. de clem. 3. c Senec. in Medec. 2. 2. d Pfal. 81 6. Hoc tecum com mune Deis, quod utrique rogati Suppliferre Soletis Ovid. z. de e Wild. 6. 6. f Luk 12.48.

g Rom. 13.5.

nance of that power: and these as wages by Gods righteous ordinance for their care and pains for the peoples good. God hath imprinted in the natural conscience of every man notions of fear, and honour, and reverence, and obedience, and subjection, and contribution, and other duties to be performed towards Kings, and Magistrates, and other superiours, & not only for wrath, but also for conscience sake : and all this for the maintenance of that power in them, by the right use whereof themselves are again maintained. Now the same conscience which bindeth us who are under authority, to the performance; bindeth you who are in authority to the requital, of these duties. I say, the same Conscience; though not the same wrath: for here is the difference. Both Wrath and Conscience bind us to our duties; so that if we withdraw our subjection, we both wound our own Consciences, and incurre your just wrath: but only Conscience bindeth you to yours, and not Wrath; fo that if ye withdraw your help, we may not use wrath, but must suffer it with patience, and permit all to the judgement of your own consciences, and of God the judge of all mens consciences. But yet still in Conscience the obligation lyeth equally upon you and us: As we are bound to give you honour, so are you to give us safery; as we to fear you, so you to help us; as we to fight for you, so you to care for us; as we to pay you tribute, so you to do me right. For, For this cause pay we tribute and other duties, unto you who are Gods Ministers; even because you ought to be attending continually upon this very thing, to approve your selves as i the ministers of God to me for good. Oh that we could all, superiours and inferiours, both one and other, remember what we owed each to other; and by mutually striving to pay it to the utmost, so endeavour our selves to fulfill the Law of God! But in the mean time, we are still injurious, if either we withdraw our subjection, or you your help; if either we cast off the duty of Children, or you the care of Fathers. Time was, when Judges, and Nobles, and Princes delighted to be called by the name D of Fathers. The Philistims called their Kings by a peculiar appellative, 1 Abimelech ; as who fay, The King my Father. In Rome the Senators were of old time called Patres, Fathers: and it was afterwards accounted among the Romans the greatest title of honour that could be bestowed upon their Consuls, Generals, Emperours, or Whofoever had deserved best of the Common-wealth, to have this addition to the rest of his style, " Pater patria, a Father to his Country. Naamans servants in 4 King. 5. call him Father, " My Father, if the Prophet had commanded thee, &c. And on the other fide, David the King speaketh unto his Subjects, as a Father to his children in Psal. 34. Come ye Children, &c. and Solomon in the Proverbs every where, My Jonne: even as Job here accounterh himself a Father to

h Rom. 13.6,

Eure 22. 25.

k Rom. 13.8.

1 Gen. 20.2. & 26.1. & Pfal. 34. in titulo.

m--fed Roma
parentem, Roma patrem patrie Ciccronem
libera dixit.
Juven. Satyt. 8
-- patrem patrie appellavimus, ut feiret

datam sibi potestatem patriam; que est, temperatissima, liberis consulens, suáque post illos ponens. Senec. 1. de Clem. 14. n 4 Kings 5. 13. o Psal. 34. 11,

the

the poor. Certainly to shew that some of these had, and that all good Kings and Governours should have, a Pfatherly care over, and bear a

fatherly affection unto, those that are under them.

All which yet, seeing it is intended to be done in bonum univerfitatis, must be so understood as that it may stand cum bong univerfirstis, with equity and justice, and with the common good. For 2 Mercy and Insticemust go together, and help to temper the one the other. The Magistrare and Governour must be a Father to the poor: to present him from injuries, and to relieve his necessities; but not to maintain him in idleness. All that the Father oweth to the Child is not love and maintenance; he oweth him too Education; and he oweth him correction. A Father may love his Childe too fondly, and make him a wanten; he may maintain him too bighly, and make him a prodigal: But he must give him Nurture too, as well as Maintenance, left he be better fed than taught; and correct him too, as well as love him, left he bring him most grief when he should reap most comfort from him. Such a fatherly care ought the civil Magistrate to have over the poor. He must carefully defend them from wrongs and oppressions; he must providently take order for their convenient relief and maintenance: But that is not all, he must as well make provision to set them on work, and see that they follow it; and he must give them sharp correction when they grow idle, stubborn, diffolute, or any way out of order. This he should do, and not leave the other undone. There is not any speech more frequent in the mouthes of beggars and wanderers, wherewith the Countrey now fwarmeth, than that men would be good to the poor: and yet scarce anything so much mistaken as that speech in both the terms of it: most men neither understanding aright who are the poor, nor yet what it is to be good to them. Not he only is good to the poor, that delivereth him when he is oppressed: nor is he only good to the poor, that relieveth bim when he is distressed : but he also is good to the poor, that punisheth him when he is idle. He is good to the poor, that helpeth him when he wanteth: and he is no less good to the poor, that whippeth him when he deserveth. This is indeed to be good to the poor; to give him that alms first which he wanteth most; if he be hungry, it is almes to feed him; but if he be ldle and untoward, it is b almes to whip him. This is to be good to the poor: But who then are the poor we should be good to, as they interpret goodness? Saint Paul would have 'Widows honoured; but yet those that are widows indeed: so it is meet the poor should be relieved, but yet those that are poor indeed. Not every one that begs is poor; not every one that wanteth is poor, not every one that is poor is poor indeed. They are the poor, whom we private men in Charity, and you that are Magistrates in Instice stand bound to relieve, who are old, or impotent, or unable to work; or in these hard and depopulating times are willing but cannot be fet on work; or have a greater charge upon them than can

p ut eos quafi per amorem, quibus pater praerat per protectionem. Gloff. interlin. hic zov שדש שדום אצם ×ાંગ જાહુદ. આંગ્રા જોઈ દેજાા∙ Koup, of mu महत्व मवार्विण, iva, &c. Philo, de creat. Principis.

II. a Prov. 3.3. Mar. 23. 23. Non auferat veritas mifericordiam, nec misericordia impediat veri tatem. August. lent. 110. apud Prosperum.

b Non folim qui dat efuri enti cibum, siticati potum verum ctiam & qui emendat verbere in quem postetas datur, vel coerect aliquâ disciplina; in eo quod corripit, & aliquâ emendatoriâ pana plettit, eleémofynam dat, quia mise ricordiam prastat. Aug. in Enchirid. c.72. c 1 Tim. 5. 3.

themselves otherwise.

For what need all that care, and pains,

and diligence in fearthing out the cause, if the condition of the person might over-rule the cause after all that search; and were not the judgement to be given meerly according to the good-

ness or badness of the cause, without respect had to the person? But the special duty, which these words seem most naturall and immediately to impose upon the Magistrate, (and let that be the third observation) is diligence, and patience, and care to hear, and examine, and enquire into the truth of things; and into the equity of mens causes. As the Physician, before he pre-seribe receipt or dies to his patient, will first feel the pulse, and view the urine, and observe the temper and changes in the body, and be inquistive how the disease began, and when, and what firs it hath, and where and in what manner it holdeth him, and inform himself every other way as fully as he can in the true state of the body, that so he may proportion the remedies accordingly without errour : To ought every Magistrate, in causes of Justice, before he pronounce sentence, or give his determination; whether in matters a judicial or criminal; to hear both parties with equal patience, to examine witnesses and other evidences advisedly and throughly, to consider and wisely lay together all allegations and circumstances, to put in quares and doubts upon the by, and use all possible expedient means for the boulting out of the truth; that so he may do that which is equal and right without errour.

A duty not without both Precept and President in holy Scripture. Moses prescribeth it in Deut. 17. in the case of Idolatry, a If there be found among you one hath done thus or thus, &c. And it be told thee, and thou hast heard of it, and inquired diligently, and behold it to be true, and the thing certain that such abomination is wrought in Ifrael, Then thou shalt bring forth that man, &c. The offender must be stoned to death; and no eye pity him : but it must be done orderly, and in a legal course; not upon a bare hear-say, but upon diligent examination and inquisition, and upon such full evidence given in, as may render the fact certain, so far as such cases ordinarily are capable of b certainty. And the like is again ordered in Deut. 19. in the case of falle witnels, Both the men between whom the controversie is, shall stand before the Judges, and the Judges shall make diligent inquisition, &c. And in Judg. 19. in the wronged Levises case, whose Concubine was abused unto death at Gibeah; the Tribes of Israel stirred up one another to do justice upon the inhabitants thereof; and the method they proposed was this, first to d consider and consult of it, and then to give their opinions. But the most famous example in this kind is that of King Solomon in 3 Kings 3. in the difficult case of the c two Mothers. Either of them challenged the living childe with a like eagerness; either of them accused other of the same wrong, and with the same allegations : neither was there witness or other evidence on either part to give light unto the matter : yet Solomon by that wisdome which

a Omnia judicia aut digrahendarum controve: farum, aut puaiendorum maleficiorum caufâ repe: £1 funt. Cic. pro Ce-

14.

a Deut. 17. 2. &c. See also Deut. 13. 14.

b - in toelto reineices
interes as
interes as
interes as
interes
int

B

f Dan. 13.61.

g Si judicas, cognosce. Sen. in Med. 2.

h Prov. 18.13. See Syrac. 11. 7, 8.

i Prov. 25.2.

15. I. a Cic. I. Acad. quæst. in fine. tas in alto latet. Sen. 7. de

2. b 3 Kings 21. 13. c Jer. 37. 13. d Acts 24. 5. & 25. 7.

benefic. 1.

e 'O # eng-मध्यप्रधंडमका रे महो। बेर्डout ou pais, Auto's morn -हरें हित मार्डिंगas nanãs. Menand, arul Stob. Serm 44. f 2 6am. 16.34. g Prov. 18. 17.

he had obtained from God found a means to learth out the truth in this difficulty, by making as if he would cut the child into halfs, and give either of them one half; at the mentioning whereof the compassion of the right mother betrayed the fallhood of her clamorous competitor. And we read in the Apocryphal. Story of Sulanna, how Daniel by cxamining the two Elders feverally and apart, found them to differ in one circumstance of their relation, and thereby discovered the whole accusation to be false. Fudges for this reason were anciently called Cagnitores, and in approved Authors & Cognoscere is as much as to do the office of a Judge: to teach Judges, that one chief point of their care should be to know the truth. For if of private men, and in things of ordinary discourse, that of Solemon be true, h He that answereth a matter before he heareth it, it is folly and shame unto him; certainly much more is it true of publick Magistrates, and in matters of Justice and Judgement: by how much both the men are of better note, and the things of greater moment. But in difficult and intricate businesses, covered with darkness and obscurity, and perplexed with many windings and turnings, and cunning and crafty conveyances, to find a fair iffue out, and to fpye light at a narrow hole, and by wisdome and diligence C to rip up a foul matter, and fearch a cause to the bottome, and make a discovery of all : is a thing worthy the labour, and a thing that will add to the honour, I fay not only of inferiour governours, but even of the Supreme Magistrate, the King. 'Vt is the glory of God to concent a thing; but the honour of Kings, is to feach out the matter.

To understand the necessity of this duty; consider, First, that as sometimes Democritus said, the truth lyeth a in profundo, and in abdito, dark and deep as in the bottom of a pit; and it will ask fome time, yea and cunning too, to find it out and bring it to light. Secondly, that through favour, faction, envy, greediness, ambition, D and otherwise, innocency it self is often laden with false accusations. You may observe in the Scriptures how b Naboth, c feremy, d Saint Paul, and others; and you may see by too much experience in these wretched times, how many men of fair and honest conversation have been accused and troubled without cause; which if the Magistrate by diligent inquisition do not either prevent or help to the utmost of his endeavour, he may soon unawares wrap himself in the guilt of innocent bloud. Thirdly, that informations are for the most part partial, every man making the best of his own tale; and he cannot but often eerre in judgement, that is easily carried away with the first tale, and doth not suspend till he have heard both parties alike. Herein 1 David failed, when upon Ziba's false information he passed a hasty and injurious decree against Mephibosheth. Solomon saith, & He that is first in his own tale seemesb righteous; but then his neighbour cometh and searcheth him

Wherein Feb alludeth to ravenous and falvage beafts; beafts of prey, that lye in wait for the smaller Cattel, and when they once catch them in their paws, fasten their teeth upon them, and tear them in pieces and devour them. Such Lions, and Wolfs, and Bears, and Tygers, are the greedy a great ones of this world, who are ever ravening after the estates and the livelihoods of their meaner C neighbours, fnatching, and biting, and devouring, and at length eating them up and consuming them. Fob here speaketh of Dentes and Molares ; Teeth and Faws : and he meaneth the fame thing by both, Power abused to oppression. But if any will be so curiously fubrill, as to distinguish them, thus he may do it. Dentes, they are the long b sharp teeth, the fore-teeth; Dentes eorum arma & Sagitta, faith David, Their teeth are spears and arrowes: Molares a molendo; so called from grinding; they are the great double reeth, the jaw-teeth. Those are the Biters, these the Grinders: these and those together, oppressors of all fores. Usurers, and prouling officers, and flye Merchants, and errant Informers, and fuch kinde of Extertioners as fell time, and truck for expedition, and fnatch and catch at petty advantages; these use their teeth most, these are Biters. The first, I know not whether or no the worst fort of them, in the holy Hebrew tongue hath his name from Biting. Nafchak, that is to bite; and Ton Nefchek, that is Ufury. Besides these Biters, there are Grinders too; men whose teeth are Lapides Molares, as the over and the nether mill-stone: Depopulators, and racking Landlords, and such great ones, as by heavy pressures and burdens, and fore bargains break the backs of those they deal withall. These first by little and little grind the faces of the poor, as d Esay 3.15. fmall as dust and powder; and when they have done, at length ear them up one after another, as it were bread : as the Holy Ghost hath painted them out under those very phrases. Now how the Magistrate should deal with these grinders and biters, Job here teacheth him: he should treak their james, and pluck the sport out of their

111

h Take heed what you doe, 2 Chr. 19. 5. i Senec. lib. 2. de ira,cap. 23.

16.

a Qui pote plus urget: pisces ut sæpe minutos Magnu' comeft, ut aves enecat accipiter. Varro in Margopoli - factus præda majori * inor. Sen. in Hippol, act. 2. b to of page acuere. c Plal. 37. 4. गरेर धरेर हैं कि कट्टींडर देवर, गरेर Ne jouries, Arift. 2 Phys. (ex: 76.

e Pfal. 14. 4.

Craff. apud Cic.1. de Oratore. g Pfal. 3. 7.

h Pfal. 58. 6. See also Prov. 30. 14. & Joel 1. 6.

17.

a See Syrac.

b Exod. 18. 21. c 3 King. 10.20.

d 1 Sam. 17.

e Esay 44. 28.
'Azamemvora
mossiera daar,
sape apud Homer.

f John 10. 12.

teeth; that is, quell and crush the mighty Oppressor, and seliver the Oppressed from his injuries. For, to break the jam, or the cheekbone, or the teeth, is in Scripture-phrase as much as to abate the pride, and suppress the power, and curb the insolency of those that use their might to overbear right. So David saith in the third Psalm, that God had saved him by sessing his enemies upon the cheek-bone, and breaking the teeth of the ungodly. And in Psalm 58. he desireth God to break the teeth of the wicked in their mouths, and to break out the great teeth of those young Lions. In which place it is observable, that, as fob here, he speaketh both of Dentes and Molares, teeth and great teeth: and those wicked great ones, according as fob also here alludeth, he expressly compareth unto young Lions; suffy and strong, and greedy after the prey.

Now to the doing of this, to the breaking of the james of the wicked, and plucking the spoil out of his teeth; there is required a stout heart, and an undaunted a Courage, not fearing the faces of men, should their faces be as the faces of Lions, and their vilages And this is the good Magistrates last Duty in my never so terrible. Text; without fear to execute justice boldly upon the stoutest offender, and so to curb the power of great and wicked men, that the poor may live in peace, and keep their own by them. It was one C part of Jethro's Character of a good Magistrate in Exod. 18. that he should be b a man of courage. And it was not for nothing that every c step up Solomons Throne for judgement was supported with Lions: to teach Kings and all Magistrates, that a Lion-like courage and resolution is necessary for all those that sit upon the Throne or Bench for Justice and for Judgement. When d David kept his Fathers sheep, and there came a Lion and a Bear, and took a Lamb out of the flock; he went out after the Lion and smote him, and took the Lamb out of his Mouth, and when the Lion rose against him, he took him by the beard, and smote D him again, and flew him: and so he did with the Bear also. Every Magistrate is a kinde of c shepherd: and the people they are his flock. He must do that then in the behalf of his flock, that David did. Those that begin to make a spoyl, though but of the poorest Lamb of the flock, be they as terrible as the Lion and the bear, he must after them, and smite them, and plack the speyl out of their teeth: and though they shew their spleen, and turn again at it, yet he must not shrink for that; but rather take fresh courage, and to them again, and take them by the beard, and shake them, and never leave them till he E have brought them under, and broken their james, and in spite of their teeth made them past biting or grinding again in haste. He is a bare f hireling, and not worthy the name of a shepherd, who when he feeth the Wolf coming, thrusteth his head in a bush, and leaveth the poor Cattell to the spoyl. The good Magistrate must

c Horat de art. Poet. d Prov. 17:16.

e 2 Chro. 19.6.

f Pfal. 82. 6.

g 1 Per. 5.5. h Luke 1.52.

i Pfal.75.2.4.

20.

be : and just such another thing as this, is a fearful Magistrate. He is adorned with a robes, the marks and enfigns of his power. God hath armed him with a b sword; indeed as well to put courage into his heart, as are into the peoples. And thus adorned and armed, he standeth in the eye of the world, and as it were upon the stage; and raiseth an expectation of himself, as if sure this man would doe something: his very appearance threatneth destruction to whosoever dareth come within his reach. Now if after all this braving, he should be out-dared with the big looks and bug-words of those that could doe him no harm: how justly should he draw upon himself scorn and contempt, c parturiunt montes! d Wherefore is there a price, faith Solomon of the fluggard, in the hands of a fool to buy Wildom, and he hath no heart? So, wherefore is there a Sword, may we say of the fearfull Magistrate, in the hands of a Coward to do justice, and he hath no beart? You that are Magistrates, remember the pro-mise God hath made you, and the Title he hath given you. You have an honourable promise; [° GOD will be with you in the cause and in the judgement, 2 Chronicles 19.] If God be with you, what need you fear who shall be against you? You have an honourable Title too [f I have said ye are Gods, Psalm 82.] C If you be Gods, why should you fear the faces of men? This is Gods fashion: he & giveth grace to the humble, but he resisteth the proud; he h exalteth the meek and lowly, but he putteth the mighty out of their feats. If you will deal answerably to that high name he hath put upon you, and be indeed as Gods; follow the example of God: lift up the poor oppressed out of the mire, and sumble down the confidence of the mighty and proud oppressour; when you receive the Congregation, judge uprightly, and fear not to say to the wicked, be they never so great, Lift not up your horn. So shall you vindicate your selves from contemps : D so shall you preserve your persons and places from being baffelled and blurted by every lewd companion.

Courage in the Magistrate, against these great Ones especially, is thirdly necessary in respect of the Offenders. These wicked ones of whom Fob speaketh, the longer teeth they have, the deeper they bite; and the stronger jawes they have; the sorrer they grinde; and the greater power they have, the more mischief they doe. And therefore these great ones of all other would be well hampered; and have their teeth filed, their jawes broken, their power curbed. I say not, the poor and the small should be spared when they offend: good reason they should be punished with severity. But you must remember I now speak of Courage; and a little Courage will serve to bring under those that are under already. So that if mean men scape unpunished when they trangress, it is oftner for want

of

due proportion ever observed) to all kinds of efficers what- A soever, any way appertaining unto fusition. And first for Directions.

22. a Rom. 13. 1. b 1 Pet. 2. 13

S. Paul faith, 2 The powers that are, are ordained of God and yet S. Peter calleth the Magistracy an bhumane ordinance. Certainly the holy Spirit of God, which speaketh in these two great Apostles, is not contrary to it self. The truth is, the Substance of the power of every Magistrate is the Ordinance of God; and that is S. Paul's meaning; but the Specification of the circumstances thereto belonging, as in regard of places, perfons, titles, continuance, jurisdiction, subordination and the rest, B is (as S. Peter termeth it) an humane ordinance, introduced by Custome, or positive Lam. And therefore some kindes of Mazistracy are higher, some lower, some annual or for a set time, some during life; some after one manner, some after another: according to the several Laws or Customes whereon they are grounded. As in other circumstances, so in this concerning the deputation of the Magistrates person, there is great difference: some having their power by Succession, others by Nomination, and other some by Election. As amongst us, the supreme Magistrate, the King, hath his Power by succession; some inferiour Magistrates theirs, by nomination, or special appointment, either immediately, or mediately from the king; as most of our Judges and Justices: some again by the ele-Etions and voices of the multitude; as most Officers and Governours in our Cities, Corporations, or Colledges. The Directions which I would infer from my Text, cannot reach the first kind; because such Magistrates are born to us, not chofen by us. They do concern, in some sort, the second; but most neerly the third kind, viz. Those that are chosen by fuffrages and voices: and therefore unto this third kind only I will apply them. We may not think, because our voices are our own, that therefore we may bestow them as we list: neither must we suffer our selves in a matter of this nature to be carried by favour, faction, spight, hope, fear, importu-Rules, which ought to level our choice. But we must confer our voices, and our best furtherance otherwise, upon those whom, all things duly considered, we conceive to be the fittest: and the greater the place is, and the more the power is we give unto them and from our felves; the greater | E ought our care in voycing to be. It is true indeed, when we have used all our best care, and proceeded with the greatest cantion we can; we may be deceived, and make an unworthy choice. For we cannot judge of mens fitness by any demonstrative certainty: all we can do is to go upon probabi-

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B

lities, which can yield at the most but a conjectural certainty, full of uncertainty. Men ambitions and in appetite, till they have obtained their desires, use to dissemble those vices which might make a stop in their preferments; which, having once gotten what they fished for, they bewray with greater freedome: and they use likewise to make a shew of that Zeal and forwardness in them to do good, which afterwards cometh to just nothing. Absalom to steal away the hearts of the people, (though he were even then most unnaturally unjust in his purposes, against a father, and such a father; yet he) made shew of much compassion to the injured, and of a great defire to do justice. 4 0, saith he, that I were made a Judge in the Land, that every man that hath any suite or cause might come unto me, and I would do him justice. And yet I doubt not, but if things had fo come to pass, he would have been as bad as the worst. When the Roman Souldiers had in a tumult proclaimed Galba Emperour, they thought they had done a good daies work; every man promised himself so much good of the new Emperour : But when he was in, he proved no better than those that had C been before him. One giveth this censure of him, e Omnium consensu capan imperii, nist imperasset: he had been a man in every mans judgement worthy to have been Emperour, if he had not been Emperour, and fo shewed himself unworthy. I Magistratus indicat virum, is a common saying, and a true. We may guess upon likelihoods what they will be, when we choose them: but the thing it self after they are chosen & sheweth the certainty what they are. But this uncertainty should be so far from making us careless in our choice; that it should rather add fo much the more to our care, to put things so hazardous as near as we can our of hazard.

Now those very Rules, that must direct them to govern, must direct us also to choose. And namely an eye would be had to the four Properties specified in my Text. The first, a Zeal of Fustice, and a Delight therein. Seeft thou a man careless of the common good; one that palpably preferreth his own before the publick weale; one that loveth his 2 ease so well, that he careth not which way things go, backward or forward, to he may fit still, and not be troubled; one that would divide bon rem ab onere, be proud of the bonour and title, and yet loath to undergoe the envie and burthen that attendeth them? fet him aside. Never think that mans rebes will do well upon him. A fufticeship, or other effice would fit upon fuch a mans back as handsomely as b Saul's armour did up- b 15am. 17.394 on Davids: unweildy, and fagging about his shoulders; so as he could not tell how to ftir and turn himself under it.

c --- ferè maxihabent : qued abi volunt Dum id impetrant, bous funt; sed id ubi jam penes sese habent, Ex bofraudulentiffimi funt. Plaut. in Capt. 2. 1. Senec. Epift. 3. d 2 Sam. 15.4

e Tacit. tib. 1. Hiftor. f eigyd i av-Sea Seign.di-ctum Biantis apud Arift. 5. g & A A A & A & A TOU MENIST म्हण्यार वेश-रिक्टेड क्यारीस-प्रमाध्या हे हिन्द व्यार्थिस, क्ट्रेड-मवं म्ये विष्र्भे ouv amegiv-मीड ज्य म्हारांका. Plutarch. in Cicerone.

22.

I.

a - nec vulgi cura tyranei, Dum sna sit modò tuta salus. Valer. onaut.

c O pracla um custodem ovium, ut aiunt, lupum! custos, an direpter & vexator
esse the things?
chi. Philipp 3.
d suctus mcante, mailuism supar
luix alean, a)
lux begis sivalur. Jamblich, apud
Stob. Serm. 14.

e Prov.29.11.

f Degeneres animos timor arguit. Virgil. 4. Æncid.

g James 1. 8.

He is a fit man to make a Magistrate of, that will put on righte- | & ousness as a garment, and clothe himself with judgement as with a Robe and a Diadem. The second property is Compussion on the poor. Seeft thou a man destirute of countel and understanding; a mon of forlorn hopes or estate, and in whom there is no help; or one that having either counsel or help in him, is yet a churle of either; but especially one that is fore in his bargains, cruel in his dealings, hard to his Tenants, or an Oppressour in any kind? Take none of him. Sooner commit a flock of Sheep to a Welf; than a Magistracy or Office of justice to an a oppressor. Such a man is more likely to put out the eyes of him that feeth, than B to be eyes to the blind; and to break the bones of the strong, than to be legs to the lume; and to turn the fatherless a begging, than to be a Futher to the poor. The third property is Deligence to fearth out the truth. Seeft thou a man hafty, and rofh, and heady in his own bufiness; a man impatient of delay or pains; one that cannot conceal what is meet till it be feafonable to utter it, but poureth out all his heart at once, and before the time; one that is easily pellest with what is first rold him, or being once possest, will not with any reason be perswaded to the contrary; one that lendeth ear so much to some particular friend or follower, as to believe any information from him, not any but from him: one that, to be counted a man of dispatch, loveth to make an end of a business before it be ripe; suspect him. He will scarce have the Conscience: or if that, yet not the mit, or not the patience, to fearth out the caufe which he knoweth not. The last Property is, Courage to execute. Seeft thou a man first; of a f timorous nature, and cowardly disposition? or fecondly, of a wavering and fickle mind: as we fay of children; won with an apple, and lost with a nut? or thirdly, that is apt to be wrought upon, or moulded into any form, with fair words, friendly invitations, or complemental glozes? or fourthly, that dependeth upon some great man, whose vassal or creature he is? or fifthly; a taker, and one that may be dealt withal (for that is now the periphrasis of bribery) ? or sixibly; guilty of the same transgressions he should punish, or of other as foul? Never a man of these is for the turn: not one of these will venture to break the james or tusks of an oppressing Tygre or Boar, and to pluck the spoil out of his teeth. The timerous man is afraid of every shadow, and if he do but hear of teeth, he thinketh it is good fleeping in a whole skin, and fo keepeth a-loof off, for fear of biting. & The double minded man, as S. Fames faith, is unstable in all his wates : he beginneth to do fomething in a fudden hear, when the Fit taketh him; but before one jam can be half-broken, he is not the man he was, he is forry for what is done; and instead of breaking the rest, falleth a binding up that which he hath broken; and so seeketh to salve up the matter as well as he can, and no hurt done. The vain man, that will be

B

flattered, so he get fair words himself, he careth not who getteth foul blomes: and so the beast will but now and then give him a lick with the tongue, he letteth him use his teeth upon others at his pleafure. The depending creature is charmed with a letter or meliage from his Lord, or his honourable friend; which to him is as good as a Supersedent, or Prohibition. The taker hath his fingers so oyled, that his hand flippeth off when he should pluck away the spoyl, and so he leaveth it undone. The guilty man by no means liketh this breaking of james: he thinketh it may be his own case another day.

You fee, when you are to choose Magistrates, here is refuse enough, to be cast by. But by that all these be discarded, and thrown out of the bunch; possibly the whole lump will be neer spent, and there will be little or no choyce left. Indeed if we should look for absolute perfection, there would be absolutely no choyce at all: 2 There is none that doth good, no not one. We must not be so dainty in our charge then, as to find one in every respect such as hath been charactred. We live not b in Republica Platonis, but in face leculi; and it is well, if we can find one in some good mediocrity so qualified. Amid the common corruptions of mankind, he is to be accounted a tolerably good man, that is not intolerably bad: and C among so many infirmities and defects, as I have now reckoned, we may well voyce him for a Magistrate; not that is free from them all, but that hath the c fewest and least. And we make a happy choyce, if from among those we have to choose of, we take such a one as is likely to prove in some reasonable mediocrity zealous of justice, sensible of the wrongs of poor men, carefull to search out the truth of causes, and resolute to execute what he knoweth is just.

That for Direction. I am next to infer from the four duties in my Text, a just reproof, and withall, a complaint of the common iniquity of these times; wherein men in the Magistracy and in offices of Justice, are generally fo faulty and delinquent in some, or all of these duties. And first, as for zeal to justice: alas that there were not too much cause to complain. It is grief to speak it (and yet we all see it and know it there is grown among us of this Land, within the space of not many years, a general and fensible declination in our zeal both to Religion and Justice; the two main Pillars and supporters of Church and State. And it seemeth to be with us in these regards, as with decaying Merchants almost become desperate; who when Creditors call fast upon them, being hopeless of paying all, grow careless of all, and pay none: fo abuses and disorders encrease so fast among us; that hopeless to reform all, our Magistrates begin to neglect all, and in a manner reform nothing. How few are there of them that fit in the feat of justice, whose consciences can prompt them a comfortable answer to that Question of David, Pfal. 58. 2 Are your minds a Pfal. 58. 1. let upon righteousnesse, o ye Congregation? Rather are they not almost all of Gallie's temper, Act. 18. who, though there were a foul

24.

a Pfal. 14.3.

b--dicit enim tanquam in Platonis melria, non tanquam in Romuli face, senten-tiam. de Catone, Cic. 2. ad Artic 1. c--Vitiis nemo fine nascitur : optimus ille eft, Qui minimis urgetur. Hor. 1. ferm. Sat. 3.

25.

b Acts 18. 17.

c Luk. 18.425.

outrage committed even under his nose, and in the fight of the Bench, yet the Text saith, b he cared for none of those things? as if they had their names given them by an Antiphrasis: like Diogenes his man; Manes à manendo, because he would be now and then running away; so these Justices à justicia, because they neither do nor care to do Justice. Peradventure here and there one or two in a whole fide of a Countrey to be found, that make a conscience of their duty more than the rest, and are forward to do the best good they can: Gods bleffing rest upon their heads for it. what cometh of it? The rest, glad of their forwardness, make onely this use of it to themselves; even to slip their own necks out of the yoke, and leave all the burden upon them: and so at length even tire out them too, by making common pack-horfes of them. A little it may be is done by the rest, for fashion, but to little purpose; sometimes more to shew their Justiceship, than to do justice : and a little more it may be is wrung from them by importantly, as the poor widow in the parable by her clamorou[ne]s wrung a piece of justice with much ado from the Judge that neither feared God, nor regarded man. Alas, Beloved, if all were right within, if there were generally that zeal that should be in Magistrates: good Laws would not thus languish as they do for want of execution; there would not be that C insolency of Popish Recusants, that license of Roques and wanderers, that prouling of Officers, that enhaunfing of fees, that delay of fuits, that countenancing of abuses, those carkases of depopulated Towns, infinite other mischiefs; which are (the sins shall I say, or the plagues? it is hard to say whether more, they are indeed both) the fins and the plagues of this land. And as for Compassion to the distreffed; is there not now just cause, if ever, to complain? If in these hard times, wherein nothing aboundeth but poverty and sin; when the greater ones of the earth should most of all enlarge their bowels, and reach out the hand to relieve the extreme necessity of D thousands that are ready to starve: if (I say) in these times, great men, yea and men of justice, are as throng as ever in pulling down houses, and setting up hedges; in unpeopling Towns, and creating beggars; in racking the backs, and grinding the faces of the poor; how dwelleth the love of GOD, how dwelleth the spirit of compassion in these men? Are these, eyes to the blind, feet to the lame, and fathers to the poor, as fob was ? I know your hearts cannot but rife in derestation of these things, at the very mentioning of them. But what would you say, if as it was said to Ezekiel, so I should bid you d turn again, and behold yet greater, and yet greater abominations; E of the lamentable oppressions of the poor by them and their instruments, who stand bound in all conscience, and in regard of their places, to protect them from the injuries and oppressions of others? But I forbear to do that; and choose rather out of one passage in the Prophet Amos, to give you some short intimation both of the

d Ezek. 8.6, 13, 15.

faults,

A I faults, and of the reason of my forbearance. It is in Amos 5. v. 12, 13. I know your manifold transgressions, and your e mighty fins : they affict the just, they take a bribe, and they turn aside the poor in the gate fortia peccata from their right: Therefore the prudent shall keep silence in that vulg. ibid. time ; for it is an evil time. And as for fearthing out the truth in mens causes, which is the third Duty : First, those Sycophants deserve a rebuke, who by false accusations, and cunningly devised tales, (f Adudanuirous feuston, municous pubous) of purpose involve the truth of things to set a fair colour upon a bad matter, or to take away the right coulnels of the innocent from him. yet how many are there such as these in most of our Courts of justice? Informing, and promoting, and pettifogging makebates. Now it were a lamentable thing if these men should be known, and yet suffered: but what if countenanced, and encouraged, and underhand maintained by the Magistrates of those Courts, of purpose to bring Moulter to their own Mills? Secondly, fince Magistrates must be content (for they are but men, and cannot be every where at once) in many things to fee with other mens eyes, and to hear with other mens ears, and to proceed upon information: those men deserve a rebuke, who C being by their office to ripen causes for judgement, and to facilitate the Magistrates care and pains for inquisition; do yet either for fear, or favour, or negligence, or a fee, keep back true and necessary informations, or else for spight or gain, clog the Courts with salle or trisling ones. But most of all the Magistrates themselves deserve a rebuke, if either they be hasty to acquit a man upon his own bare denial or protestation (for si inficiari sufficiet, ecquis eris nocens? as the & Oratour plea- g Delphidius ded before Julian the Emperour; if a denial may serve the turn, none shall be guilty,) or if hasty to condemn a man upon anothers bare accusation (for si accusasse sufficiet, ecquis erit innocens? as the Emperour excellently replyed upon that Oratour; if an accusation may serve the turn, none shall be innocent;) or if they fuffer themselves to be possessed with prejudice, and not keep one ear open (as they write of Alexander the Great) for the contrary party, that they may stand indifferent till the truth be throughly canvassed; or if to keep causes long in their hands, they either delay to search the truth out, that they may know it, or to decide the cause according to the truth, when they have found it. And as for Courage to execute Juflice, which is the last Duty: what need we trouble our selves to feek out the causes, when we see the effects so daily and plainly before our eyes? whether it be through his own cowardife or inconstancy, that he keepeth off; or that a fair word whiftleth him off: or that a great mans letter flaveth him off; or that his own guilty conscience doggeth him off; or that his hands are mana-

Marcell. 1. 18,

member one point of a mildom, not to be too credulose of every fuggestion and information. But do your best to spie out the chinks, and Barting holes, and fecret conveyances and packings of cunning and crafty companions: and when you have found them out, bring them to light, and do exemplary justice upon them. Sell not your ears to your ferwants: nor tie your felves to the informations of fome one; or a few, or of him that cometh first y but les avery party have a fair and an equal hearing. Examin priofs to Confider circumstances: be content to hear simple men A tell their tales in fuch language as they have : think no pains, no patience too much to lift out the truth. Neither by inconsiderate haste, prejudice any mans right: nor weary him out of it by torturing delayes. The earle which you know not, use all diligence, and convenient both care and speed, to search it out. But ever withall remember your flanding is flippery; and you shall have many and fore affaults, and very shrewd temptations: so that unless you arm your selves with invincible resolution, you are gone. The wicked ones of this world will conjure you by your old friendship and acquaintance, and by all the bonds of neighbourhood and kindness; bribe your Wives, and Children, and Servants, to corrupt you; procure great mens Letters, or Favourites, as engines to move you; convey a bribe into your own bosoms, but under a handsomer name, and in fome other shape, fo cunningly and fecretly fometimes, that your selves shall not know it to be a bribe when you receive it. Harden your faces, and strengthen your resolutions with a holy obstinacy, against these and all other like temptations. Count him an enemy, that will alledge friendship to pervert justice. When you fit in the place of justice, think you are not now " Husbands, or e Qui induit Parents, or Neighbours; but Judges. Contemn the fromns and personam judithe favours, and the letters of great Ones: in comparison of that Cicer. trust, which greater ones than they, the King and State, and a yet Greater than they, the great God of heaven and earth, hath repofed in you, and expecteth from you. Chastise him with severe indignation, if he begin: and if he continue, spit defiance in his face, who ere he be, that shall think you so base as to sell your g freedom for a bribe. Gird your sword upon your thigh; and (keeping your selves ever within the compass of your Commissions and Callings, as the Sun in the Zodiack) go through stitch, right on in the course of Justice, as the Sun in the firmament, with unresisted violence; and as a Giant that rejoyceth to run his race, and who can stop him? Bear not the h fword in vain: but let your right hand teach you terrible things. Defend the poor and fatherless; and deliver the oppressed from them that are mightier than he: Smite through the loyns of those that rise up to do wrong, that they rise not again : Break the jaws of the wicked, and pluck the spoyl out of his teeth. Thus if you do, the wicked shall fear you, the good R 2

C ME ATHOD &-Nervus eft fapientiæ, non citò credere. dietum Epicharmi, apud Cic. s. ad Artic. 16. ouregros d'à msias Oun ign idip 2 gnormare esv Restels. Eurip. in Helen. The fimple believe every word. Prov. 14. 15. d 700 adlas-મિલ્લા, તેંજવા-ભારત માટે જે જેવા સ્ટ્રેસ્ટિંગ તેં જે જેવા જેક Elench. 10.

cis, exuit amici

f Rejecit alto dona nacentium vuliu. Horat.4. Od. 9. g Libertatem arguendi amittit, qui ab co accipit qui ideò tur. Ambr. in 1 Cor. c. 19. h Rom. 13.4.

D

or my warming this or

11 . 10 00.0 1280 shall bless you, the poor shall pray for you, postering shall praise A you, your own hearts shall chear you, and the great God of Heaven shall reward you. This that you may doe in some good measure, the same God of Heaven enable you: and give you and every of us grace in our several places and callings, to seek his glory, and to endeavour the discharge of a good conscience. To which God blessed for ever, Father, Sonne, and Holy Ghost, three Persons, and one eternal, invisible, and onely wise God, be ascribed all the Kingdom, Power, and Glory, for ever and ever. Am IN.

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A D



IAGISTRATUN

The Second Sermon

At the Assises at Lincoln, 7 March, 1624. at the request of William Lister Esq; then high Sheriff of the County.

Exo D. 23. ver. 1.--3.

- 1. Thou shalt not raise a false report : put not thine band with the wicked to be an unrighteous witness.
- 2. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause, to decline after many to wrest judgement.
- 3. Neither shalt thou countenance a poor man in bis cause.

E

C

Here is no one thing, (Religion ever excepted,) that more secureth and adorneth the State, than Justice doth. It is both Columna, and Corona Reipublica : as a Prop to make it subsist firm in it self; and as a Crown, to render it glorious in the eyes of others. As

the Cement in a building, that a holdeth all together, so is Justice to the publick Body: as whereunto it oweth a great part both of its prength, (for by it the b throne is established, in the sixteenth) and of b Prov. 16. 12.

c Prov. 14. 34. d Ventrofi parietes. P. Blef. Ep. 85. c omed' ébei Cer, d'end' à béaren maplin, Tairbu poule thui moatre Xpor note, Es seices

its height too; for it exalteth a Nation, in the 14th of the Proverbs. As then in a Building, when for want of good looking to, the Marter getting wet dissolveth, and the walls belly one; the house cannot but unsettle apace, and without speedy repairs fall to the ground: so there is not a more certain symptome of a declaim, and decaying, and tottering State, than is the general dissolution of manners for want of the due execution and administration of Justice.

nore, El veice Sequison, ils Buddy moreir. Soph. in Ajic. whi non est pudor, Nec cura juris, Santtitas, Pietas, Fides; Instabile regnum est. Sen. in Thyest. act. 2.

a Rom. 13.4.

2.

b Irafci mihi
nemo poterit,
nifi qui amè de
fe voluevit con
fiteri. Cic. pro
lege Manil.
Frequenter
culpa popu'i redundat in principem, quasi de
majorum negligentia obveniant evrata
minorum. P.t.
Blesens Ep 95

3.
a Gal. 6 5.
b Qui non vetat peccare cum
potest, juhet.
Senec. in Tro
ad. In cnius
manu est ut
probibeat, juhet
agi, si am probibet admitii.
Salvian. 7. de
provid.

The more cause have we, that are Gods Ministers, by frequent exhortations, admonitions, obsecrations, expostulations, even out of season sometimes, but especially upon such seasonable opportunities as this, to be instant with all them that have any thing to do in matters of fastice, but especially with you, who are ? Gods Ministers too (though in another kind) you who are in Commission to fit upon the Bench of judicature, either for Sentence or Assistance : to do your God and King fervice, to do your Countrey and Calling honour, to do your selves and others right, by advancing to the utmost of your powers the due course of Justice. Wherein as Lyerily think none dare b but the guilty, so I am well assured none can justly, millike in us the choice either of our Argument that we bear upon these things; or of our Method, that we begin first with you. For, as we cannot be perswaded on the one side, but that we are bound for the discharge of our duties, to put you in mind of yours: fo we cannot be perswaded on the other side, but that if there were generally in the greater ones that care and conscience and zeal there ought to be of the common good, a thousand corruptions rife among inferiours would be, if not wholly reformed, at leastwife practifed with less connivence from you, confidence in them, grievance to others.

But right and reason will, that a every man bear his own burthen. And therefore as we may not make you innocent, if you be faulty, by transferring your faults upon others : lo, far be it from us to impute their faults to you, otherwise then as by not doing your best to binder them, you make them yours. For Justice we know is an Engine, that turneth upon many hinges. And to the exercise of judicature, besides the Sentence, which is properly yours, there are divers other things required; Informations, and Testimonies, and Arguings, and Inquests, and fundry Formalities, which I am neither able to name, nor yet coverous to learn: wherein you are to rest much upon the faithfulnesse of other men. In any of whom if there be, as formetimes there will be, foul and unfaithful dealing, fuch as you either cannot fpie, or cannot help; wrong fentence may proceed from out your lips, without your fault. As in a curious Watch or Clock that moveth upon many wheels, the finger may point a wrong hour, though the wheel that next moveth it be most exactly true; if but forme little pinne, or notch or fpring be out of order in or about any

of

of the baser and inferiour wheels. What he said of old, d Non fiers potest, quin Principes etiam valde boni imqua faciant ; was then and ever fince, and yet is, and ever will be, most true. For fay a Indee be never fo honeftly minded, never fo zealous of the truth, never fo careful to do right: yet if there be a spiteful Accuser that will Suggest any thing, or an audacious Wirness that will swear anything, or a crafty Pleader that will maintain any thing, or a tame Jury that will swallow any thing or a craving Clerk or Officer that for a bribe will foist in any thing; the Indge who is tyed (as it is meet he should) to proceed secundum allegata & probata, cannot e with his best care B and wisdome prevent it, but that sometimes justice shall be perverted, innocency oppressed, and guilty ones justified.

Out of which confideration, I the rather defired for this Afile-Affembly, to choose a Text as neer as I could of equal latitude with the Asse-Business. For which purpose I could not readily think of any other portion of Scripture, so proper and full to meet with all forts of persons and all sorts of abuses, as these three verses are. Is there either Calumny in the Accuser, or Perjury in the Witness, or Supinity in the Iurer, or Sophistry in the Pleader, or Partiality in any Officer; or any close corruption any where lurking amid those many passages and conveyances that belong to a judicial proceeding? my Text searcheth it out, and enditeth the offender at the tribunal of that unpartial Judge that keepeth a privy Sessions in each mans

E

The words are laid down so distinctly in five Rules or Precepts, or rather (being all negative) in so many Prohibitions, that I may spare the labour of making other division of them. All that I shall need to do about them, will be to fer out the feveral portions in fuch fort as that every man who hath any part or fellowship in this businels may have his due share in them. Art thou first an Accuser in D any kind : either as a party in a judicial controversie; or bound over to profecute for the King in a criminal cause, or as a voluntary informer upon some penal Statute? here is something for thee, Thou shalt not raise a false report. Art thou secondly a Witness: either fetched in by Process to give publick testimony upon oath; or come of good or ill will, privately to speak a good word for, or to cast out ashrewd word against any person? here is something for thee too; Put not thine hand with the wicked to be an unrighteous witness. Art thou thirdly returned to ferve as a fworn man, in a matter of grand or petry inquest? here is something for thee too; Then shalt not follow a multitude to do evil. Comest thou hither fourthly to advocate the cause of thy Client, who flyeth to thy learning, experience, and authority for fuccour against his adversary, and commendeth his state and sait to thy care and trust? here is something for thee too; Neither shalt thou speak in a cause to decline after many to wrest judgement. Art thou lastly in any office of trust, or place of fervice in or

d & Spide urzarn, no sup est massen post. मार्के, मार्ग के से वीक्षां मार्थेड ας χεντας, ην κ) πάνυ αραθοδίω-Stob. Ser. 44. : Ipfos justiti wios, quos vulgariter Erran tes, vel Itinerantes dicimus, dum errata bo. minum diligen. ter explorant, frequenter er are comingit. Exceffus nambsconduntur, Gc. Pet.Blef. Epift. 25.

5.

bitings, whisperings, as well out of the course of judgement, as in it.

Deut. 18. 1, &c. b Deut.33.10. c See Numb.

1 Confentiendo vel loquendo.

And the equity of this Rule reacheth even to those extrajudicial Calumntes also. But for that I am not now to speak of extrajudicial Calumny so much, as of that qua versatur in foro & in judicitis, those falle fuggestions and informations which are given into the Courts, as more proper both to the scope of my Text, and the occasion of this present meeting: Conceive the words for the present as spoken especially, or at leastwife as not improperly appliable, to the Accuser, but the Accuser taken at large, for any person that impleadeth another in jure publico vel privato, in causes either civil or criminal; and these again either capital or penal. No not the Aconfed or Defendant excepted: who although he cannot be called in strict propriety of partit, Orat. speech an Accuser; yet if when he is justly accused, he seek to defend himself by false, unjust, or impertinent allegations, he is in our prefent intendment to be taken as an Accuser, or as the Raifer and Taker up of a falle report.

But when is a Report falle? or what is it to raile such a report? and how is it done? As we may conceive of fallshood in a three-fold notion; namely, as it is opposed, not only unto Truth first, but secondly also unto Ingenuity, and thirdly unto Equity also: accordingly false reports may be raised three waies. The first and grossest C way is, when we a feign and devise something of our own heads to lay against our brother, without any foundation at all, or ground of truth: creating (as it were) a tale ex nihilo. As it is in the Pfalm b They laid to my charge things that I never did: and as Nebemiah sent word to Sanballat, " There are no such things as thou sayest, but thou feignest them of thine own heart. a Crimen domesticum, & vernaculum; a meer device: fuch as was that of Fezebels instruments against 'Naboth, which cost him his life; and that of Zibah against i Mephibosheth, which had almost cost him all he had. This

first kind of Report is falle; as devoid of Truth, The fecond way, which was so frequently used among the Roman Accusers, that 2 Custome had made it not only excusable, but b allowable; and is at this day of too frequent use both in private and publick calumniations) is, when upon some small ground of truth, we run descant at pleasure in our own informations, interweaving many

untruths among; or perverting the speeches and actions of our adversaries, to make their matters ill, when they are not; or otherwise aggravating them to make them seem worse than they are. Astidings came to David, when Amnon only was flain, that a Absalom had killed all the Kings fons. It is an easie and a common thing, by misconstruction to deprave whatfoever is most innocently done or spoken. The Ammonitish Courtiers dealt so with David, when he fent ambassadors to Hanun in kindness, they informed the King as if he had sent

Spies to discover the strength of the City and Land. And the fews enemies dealt so with those that of devotion repaired the Temple and the Wall of Ferufalem, advertising the State, as if their purpose had

e Accufatorem pro omni altore & petitore ap vello. Cic. in

8.

a - ftruunt de proprio calummas innocentie. Bern. lib. 1. de Confid. prope

b Pfa'. 35. 11. c Nehem. 6 8. d Cic. act. 2. in Ver.lib. 3.

e 3 Reg. 21. f a Sam. 16.3.

a Non utar ista accusatoria confuetudine, &c. Cic. Act.z. in Ver. lib. 5: b -- que quoni-am accufatorio more & jure suntfatta, reprehendere non po Jumus. Cic. pro Flacco. cz Sam. 13.30. d They daily wrest mywords. Pfal. 56.5. - Nibil eft Quia malè

e 2 Sam. 10. 2. f. Neh. 6. 6, 7 & Ezra 4. 12.

n urando poffit depravarier.

XUM

D

g Joh.2.10.21. Mat. 26.61

10. .

α νόμοι άληθέ-50,701, 01 81-KONOTATOS. Epictet. apud Stob, Serm. 143. Nos legem bonam à mala nulla alia nisi naturali normå dividere poffumus. Cic. lib. 1. de legib. Quod fit injufte,nec jure fieri potest. Non enim sura di-cenda sunt, vel putanda, iniqua hominum constituta. Aug. 1.9.de Civit. 2 1. b Atque ipsa utilitas jufti propè mater & aqui. Horat. 1. ferm.3 --- ex a-quo & bono jus constat, quod ad veritatem & utilitatem communem videtur pertinere. Lic. ad Herenn. lib. 2. c Prov.30 33. d Canes venatici. Cic. in Verrinis fæpe. c Luke 19. 8. Si quid cui per calumniam eripui, apud Tert. 4. cont. Marc.

II.

37.

been to fortifie themselves for a Rebellion. Yea and the malicious Femes dealt fo with Christ himself; taking hold of some words of his, about the destroying and building of the Temple, which he understood of the g temple of his body, and so h wresting them to the fabrick of the Material Temple, as to make them ferve to give colour to one of the strongest accusations they had against him. This second kind of Report is false, as devoid of Ingenuity.

The third way is, when taking advantage of the Law, we profecute the extremity thereof against our brother, who perhaps hath done something contrary to the letter of the Law, but not violated the intent of the Law-giver, or offended either against common Equity, which ought to be the a measure of just Lawes, or against the common good, which is in some fort the b measure of Equity. In that multitude of Laws, which for the repressing of diforders, and for the maintenance of peace and tranquillity among men, must needs be in every well-governed Common-wealth; it cannot be avoided, but that honest men, especially if they have much dealings in the world, may have fometimes just and necessary cause to do that, which in regard of the thing done may bring them within the compals of some Statute or branch of a statute; yet such as, circumstances duly considered, no wife and indifferent man but would well approve of. Now, if in C fuch cases alwaies rigour should be used, Lawes intended for the benefit, should by fuch hard construction become the bane of humane society. As Solomon faith, & Qui torquet nasum, elicit sanguinem ; He that wringeth the nose too hard, forceth bloud. Guilty this way are not only those contentious spirits, whereof there are too many in the world; with whom there is no more adoe, but a Word and an Action, a Trespass and a Process : But most of our common Informers withal, Sycophants you may call them (for that was their old name) like Verres his a blond-hounds in Tully, that lye in the wind for game, and if they can but trip any man upon any breach of a penal Statute, there D they fasten their teeth, and tugg him into the Courts without help; unless he will dare offam Cerbero, (for that is it they look for) give them a fop, and then they are charmed for that time. Zachem, besides that he was a Publicane, was it seemeth such a kind of Informer; cano iouxocarmon, is the word Luk. 19. If I have played the Sycophant with any man, if I have wronged any may by forged cavillation, or wrung any thing from him by falle acculation. A report of this third kind is falle, as devoid of equity.

But it may be thought I injure these men, in making them raisers of falle reports; and am my felf a falle accuser of them, whilest I feek E to make them falle acculers of others: when as they dare appeal to the world, they report not any thing but what is most true, and what they shall be well able to prove so to be. At once to answer them, and clear my felf; know, that in Gods estimation, and to common intendment in the language of Scripture, it is all one to speak an untruth,

and

B

any action or fuit, wherein you cannot proceed with comfort, nor come off without injustice : or, if already engaged, to make as good and speedy an end as you can of a bad matter, and to defift from farther profecution. Let that golden rule, (commended by the wifelt heathens as a fundamental Principle of moral and civil fuffice; yea and proposed by our bleffed Saviour himself as a full abridgement of the b Law and Prophets,) be ever in your eye, and ever before your thoughts, to measure out all your actions, and accusations, and proceedings thereby : even to do fo to other men, and no otherwife, than as you could be content, or in right reason should be content, they should do to you and yours, if their case were yours. Could any of you take it well at your neighbours hand, should he seek your life or livelyhood by (uggefting against you things which you never had so much as the thought to do? or bring you into a peck of troubles, by wrefting your words and aftions wherein you meant nothing but well, to a dangerous construction: or follow the Law upon you, as if he would not leave you worth a groat, for every perty trespasse, scarce worth half the money? or fetch you over the hippe upon a branch of some blind, uncouth and pretermitted Statute? He that should deal thus with you and yours, I know what would be faid and thought: Griper, Knave, Villain, Divel incarnate; all this and much more would be too little for him. Well, I say no more but this, Qued tibi fieri non vis, &c. Do as you would be done to. There is your general Rule.

But for more particular direction, if any man defire it; fince in every evil, one good step to soundness is to have discovered the right cause thereof: I know not what better course to prescribe for the preventing of this sinne of sycophancy and false accusation, than for every man carefully to avoid the inducing causes thereof, and the occasions of those causes. There are (God knoweth) in this present wicked world, to every kind of evil, inducements but too too many. To this of false acculation therefore it is not unlikely, but there may be more: yet we may observe that there are four things, which are the most ordinary and frequent causes thereof, viz. Malice, Obsequious

nesse, Coverture, and Coverousnesse.

The first is Malice. Which in some men (if I may be allowed to call them men, being indeed rather Monsters) is universal. They love no body : glad when they can do any man any mischief in any matter: never at so good quiet, as when they are most unquiet. It seemeth David met with some such : men that were " enemies to peace : when he | 1 Pf. 12016,70 Spake to them of peace, they made themselves ready to battel. Take one of these men, it is meas and drink to him, which to a well-minded Chri stian is as Gall and Wormwood, to be in continual fuits. b Et fi non ali. b Virg. Eclog.3. qua nocuisset, mortuus esser: he could not have kept himself in breath but by keeping Termes; nor have lived to this hour, if he had not been in Law. Such cankered dispositions as these, without the more than ordinary mercy of God, there is little hope to reclaim: unless

व मांकुश्रीहर של בדברשי פר אלבולים אלבולים בינים דם דנו בא. 1015 put met-Stob Serm. 2. Idque per praconem, cum aliquem emenda. Quod tibi fieri noa vis, alteri ne fece is. Quam fententiam ufque aded dilexit, ut & in Palatio, & ing publicis operious prafcriti juberet. de Alex Severo. Lamprid. b Mat. 7. 12.

17.

18.

very

D

c Quare folent inimici mentivi? it: potentiam cujufque minu-ant de quo mentiuntur. Aug. Psal. 65. d Dan. 6.3.5.

e Heb. 12.19.

19.

a 3 King. 21 11.

b 2 Sam. 22.9.

c de με συμπερηθέν τοις είλοις, είλια μέχει βωμών. Pericles apud Agel. 1. Noct. 3. d Gal. 1. 10.

very want, when they have spent and undone themselves with wran- A gling (for that is commonly their end, and the reward of all their toyl) make them hold off, and give over. But there are befides these, others also; in whom, although this malice reigneth not so universally, yet are they so far carried with private spices and hatred against some pareicular men for some personal respect or other, as to seek their undoing by all means they can. Out of which hatred and envy they raife false reports of them: that being in their judgements (as it is indeed) the most speedy, and the most speeding way, to do mischief with safety. This made the Presidents and Princes of Perfia to d feek an accusation against Daniel; whom they envied because the King had preferred bim above them. And in all ages of the world, wicked and prophane men have been bulle to suggest the worst they could, against those that have been faithfull in their callings; especially in the callings of the Magistracy or Ministry: that very faithfulnesse of theirs being to the other a sufficient ground of malice. To remedy this, take the Apostle's rule, Heb 12. Lock diligently less any root of bitsernesse springing up trouble you, and thereby many be defiled. Submit your selves to the word and will of God in the Ministery ; submit your selves to the power and ordinance of God in the Magistracy; fubmit your selves to the good pleasure and providence of God in asfposing of yours and other mens estates: and you shall have no cause by the grace of God, out of malice or envy to any of your brethren, to raife falle reports of them.

The second Inducement is Obsequiousnesse. When either out of a base fear of displeasing some that have power to do us a displeasure, or out of a baser Ambition to scribe our selves into the service or favour of those that may advance us; we are content, though we owe them no private grudge otherwise, yet to become officious accusers of those they hate, but would not be seen so to do: so making our selves as it were bands unto their luft, and open instruments of their secret malice. Out of that base fear, the a Elders of Fesreel, upon the Queens Letter, whom they durst not displease, caused an accufation to be framed against innocent Naboth. And out of this base Ambition, Doeg to pick a thank with his Master, and to endear himself farther into his good opinion, told tales of David and Ahimelech. To remedy this, remember, the service and offices you owe to the greatest Masters upon earth, have their bounds set them which they may not pass. Ufque ad aras: the Altar-flone that is the Meere-flone; and fustice hath her Altars too, as well as Religion hers. Goe as far then as you can in offices of love and service to your friends and betters, falvis pietate & justitia: but not a step farther for a world. If you seek to d please men beyond this, you cannot be the servants of God.

Coveriure is the third Inducement. And that is, when either to make our own cause the better we seek to bring envy and prejudice upon our adversarie's, by making his seem worse: or, when being

our

Exod. 23. 1, &c. The Second Sermon.

our felves guilty, we think to a cover our own crimes, and to prevent the accusations of others by getting the start of them, and accusing them first. As b Potiphars wife accused Foseph, and the Elders Sufannah, of fuch crimes, as they were innocent of, and themselves guily. An old trick, by which C. Verres, like a cunning Colt often holp himself at a pinch, when he was Prator of Sicily; as d Cicero declareth against him by many instances, and at large. For sithence the Lawes in most cases rather favour the Plaintiff; because it is presumed men should not complain without grievance: we may think perhaps to get this advantage to our felves, and so rather choose to be Plaintiffs then Defendants, because (as Solomon saith) " He that is first in his own tale seemeth righteous. To remedy this; Do nothing but what is just, and justifiable: be fure, your matters be good and right: they will then bear out themselves well enough, without standing need to such damned shifts for support.

But the fourth thing is that, which causeth more mischief in this kind, than all the rest. That which the Apostle calleth athe root of all evil; and which were it not, there could not be the hundreth part of those suits, and troubles, and wrongs, which now there are, done under the Sun: Even the greedy worm of Coverousness, and the thirst C after filthy lucre. For though men be wicked enough, and prone to mischief of themselves but too much: yet are there even in corrupt nature such impressions of the common principles of justice and equity, that men would not often do great wrongs b gratis, and for nothing. If Zibah flander his Master falsely and treacherously; it is in a hope of getting the living from him. And it was Naboth's Vineyard, not blasphemy, that made him guilty. Those sinners that conspired against the innocent, Prov. I. se Come let us lay wait for bloud, let us lurk privily for the innocent without a cause: Let us swallow them up, &c.] They had their end in it: and what that was the next following words discover, We shall find all precious substance, we shall fill our houses with spoil. And most of our prouling Informers, like those old Sycophants in Athens, or the Quadruplatores in Rome; do they aim think you so much at the execution of good Lawes, the punishment of offenders, and the reformation of abuses, as at the prey, and the booty, and to get a piece of money to themselves? For let the offence be what it will, deal but with them: and then no more spech of Lawes or Abuses, but all is husht up in a calm silence, and no harm done. To remedy this; as John Baptist faid to the Souldiers in Luke 3. d Accuse no man fally (overourinales is the word there too) and be content with your wages: fo if you would be fure not to accuse your neighbour falfly, content your selves with your own estates, and covet not his Oxe or his Affe, his land or his money, or any thing that is his. Reckon nothing your own, that is not yours by fair and just means: nor think that can prosper with you and yours, that was wrung from another by Cavil or Calumny.

a Scelere zeiandum eft feelus, sen in Hippol. A&. 2. b Gen. 39.17. c Dan. i3.

Cic. in Verr.

e Prov. 18. 7.

a 1 Tim. 6, 10. -- scelerum matrem: Claud.2. de laud. Stillic, Inde fere scelerum cause --Juven. Sat 14. b Maximam partem al injuriam fadendam aggrediuntur annulli, ut adipiscantur ел дие солсиpiverunt; In quo vitio latif-simò patet ava-ritia. Cic. li. 1. de offic. Sic vita hominum eft, ut ad maleficium ne mo conetur fine spe a:q; emolu. mento accedere. Cic. pro Sex. Roscio -- pars vilissima verum, Certamen mi vistis opes. Lu-can. lib. 3. ei un vo de-seir lib, is st eis nornes s lib. Diphilus apud Stob, ferm. 8. c Pro. 1. 12,13. d Luk. 3. 14. c Exod. 20.17.

22.

a & Tage Nign
Septuage.
Non suscipies
vocem mendacii. Vulg edit.
Thou salt not
receive a salse
report. Genev.
-- bunc sensum
sequitur Chaldaus, Vatabl.
b 'Autorego!
xaares ni o
se sousum.
E sans as.
Phocyi.

c Non folum ille reus est qui fatfum de atiquo profert; sed esis qui cito aurem criminibus prebet. Ind.1.3. de summo bonod Pfal. 52.

e I Sam. 24.9.

f Jagoda's

ETE ASJOIT

TO CHASS,

ETO CHESOTES

Thucyd. apud

Stob. Serm. 40.

23.

a Prov. 18.17.
Est vitium, cujus si te immunem sentus, inter
onnes quos novi, ex his qui
Cathedras ascendunt, sedebis me judice
folitarius.—Facilitas credulitatis bece est
cujus callidissima vulpeculæ
M. gaorum neminem comperi

I have now done with you that are Accusers : whose care must be, according to the Text-reading not to raise a false report. But the Margent remembers me, there are others whom this prohibition concerneth besides you, or rather above you; whose care it must be, not to receive a falle report. A thing so weighty, and withal so pertinent to the general argument of this Scripture, that some *Translations have passed it in the Text. And the Original word comprehendeth it, For albeit the Raiser indeed be the first taker up; yet the Receiver taketh it up too, at the second hand. As it is commonly said of follen goods, There would be no thieves, if there were no receivers; and therefore some Laws have made the b Receiver equal thief with the Stealer, wio mitas wir wio nitas: so certainly there would be fewer falle reports raised in judgement, if they were more sparingly received. And therefore in this case also the Receiver must go pari pass with the Raifer: who, if he give way or countenance to a false report when he may refuse or hinder it, by being an Accessary maketh himfelf a Party; and becometh guilty of the same fins, the same wrongs, the same mischiefs with the first offender the false Accuser. David as he inveigheth against Doeg in the d Pfalm for telling: so he elsewhere expostulateth with Saul for hearing unjust reports of him, The Raiser and Receiver are both possessed with the same evil spirit: they have C the same f Devil, the same Familiar; only here is the difference, The Raifer hath his Familiar in his tongue, the Receiver in his ear. Whosoever then sitteth in the place of Magistracy and publick judicature in foro externo, or is by vertue of his calling otherwise invested with any jurisdiction or power to hear and examine the accusations of others: I know not how he shall be able to discharge himself in fore interno from a kind of Champerty (if my ignorance make me not abuse the word) or at leastwise from misprision of Calumny and unjust acculations; if he be not reasonably careful of three things.

First, let him beware how he taketh private informations. Men are partial; and will not tell their own tales but with favour, and unto advantage. And it is so with most men; the first tale possessible them so, as they hear the next with prejudice: than which there is not a forer enemy to right and indifferent judgement. A point so material, that some Expositors make it a thing principally intended in this sirst branch of my Text, unon auditum nna pars sine alia, saith Lyra. Suiters will be impudent, to forestall the publick hearing by private informations: even to the Judge himself, if the access be easie; or at leastwise (which indeed maketh less noyse, but is nothing less pernicious) to his servant or favorite that hath his ear, if he have any such noted servant or favorite. He therefore that would resolve not to receive a false report, and be sure to hold his

lais cavisse ver utias. Bern. 2. de consid. in fine. b -- inde eis ipsis pro nibilo ira multa, inde innocentium frequens addictio, inde prajudicia in al fentes. Bernard. ibid. c Lyr. bic.

refo-

resolution, let him resolve (so far as he can avoid it) to receive no report in private; (for a thousand to one that is a false one)or, where he cannot well avoid it, to be ready to receive the information of the adverse part withall ; either d both or neither, but indeed rather neither: to keep himself by all means equal and entire for a publick hearing. Thus much he may affure himself; there is no man offereth to possess him with a cause before-hand, be it right, be it wrong; who doth not either think him unjust, or would have him to.

Secondly, let him have the conscience first, and then the patience too (and yet if he have the a conscience, certainly he will have the patience) to make fearch into the truth of things: and not be dainty of his pains herein, though matters be intricate, and the labour like to be long and irkfome, to find out if it be possible the borrome of a business; and where indeed the fault lieth first or most. It was a great overfight in a good King, for b David to give away Mephibolheths living from him to his Accuser, and that upon the bare credit of bis accusation. It had been more for his honour, to have done as lob did before him, to have fearched out the cause he knew not; and as his son Solowen did after him in the cause of the two Mothers. Solomon well C knew, what he harh alfo taught us, Prov. 25. that it was " the bonour of Kings to fearth out a matter. God as he hath vouchfafed Princes and Magistrates his own sname: so he harh vouchsafed them his own example in this point. An example in the story of the Law, Gen, 18. where he did not prefently give judgement against g sodom upon the cry of their fins, that was come up before him: but he would go down first and see whether they had done altogether according to that cry; and if not that he might know it. An example also in the Gospelftory, Luc. 16. under the parable of the rich man: whose first work, when his Steward was accused to him for embezeling his goods, was not to turn him out of doors, but to hexamine his accounts. What through Malice, Obsequiousness, Coverture, and Covetousness, counterfeit reports are daily raised: and there is much cunning used by those that raise them, much odd shuffling, and packing, and combining to give them the colour and face of perfect truth. As then a plain Countrey-man, that would not willingly be consened in his pay, to take a (lip for a currant piece, or brafs for silver, leisurely turneth over every piece he receiveth; and if he suspect any one more than the rest, vieweth it, and ringeth it, and smelleth to it, and bendeth it, and rubbeth it, so making up of all his senses as it were one natural touch-stone, whereby to try it: fuch jealouste should the Magistrate use, and such industry, especially where there appeareth cause of suspition, by all means to life and to bolt our the truth, if he would not be cheated with a false report instead of a true.

Thirdly, let him take heed he do not give countenance or encouragement, more than right and reason requireth, to contentious perd to oucias chipoir anes Demofth. de Coron.

24. a The righteous confideseth the cause of the poor : but the wicked regardeth net to know it. Prov. 29. 7.

b 2 Sam. 16.4.

cJob 29. 16,17. d 3 King. 3.23.

c Prov. 25.2.

f Pfal. 82. 6.

g Gen. 18.20, 21. Quo exem-plo moniti, ne ad proferendam fententiam -- aut temere indiligenterque indifcuffa quæque quique mode judicemus : fed exemplo Domini descendamus, videamus, & justo examine criminofos diligenter perferu-temur. Concil. Tribur. c. 23. h Luk. 16. 2.

25.

lons.

E

a Accufatores multos effe in civitate utile oft, ut metu con tineatur audacia : veruntam:n hoc ita est utile, ut non plane illudamur ab accufatoribus. Ibid.

b Nibil mili eft, Canes ibi quamplurimas fe, ubi permuiti objervandi, multaq; fervanda sunt. Cic. pro Sex. Roscio.

c Canes aluntur in Capitolio, ut Aznificent si fures venerant -Dudd fi luce queq; canes latreat, cum Deos Salutatum aliqui venerint : opinor iis crura fuffring antur, &c. Ibid.

d Pfal. 82.6. e Apoc. 12. 9, 10. De info ciiam nomine Diabeli delatorem. Terrul, de anima, c. 35. t Job. 29.17.

26.

lons, known Sycophants, and common Informers. If there should be no Accusers to make complaints, Offenders would be no offenders, for want of due Correction; and Laws would be no Laws, for want of due Execution. Informers then are a necessary in a Common-wealth, as Dogs are about your houses and yards. If any man millike the comparison, let him know it is b Cicero's simily, and not mine. It is not amis, faith that great and wife Oratour, there should be some store of Dogs about the house, where many goods are laid up to be fafe kept, and many false knawes haunt to do mischief; to guard those, and to watch these the better. But if those c Does should make at the throat of every man that cometh near the house, at honest mens hours, and upon honest mens business: it is but needful they of the house should sometimes rate them off, and if that will not serve the turn, well favouredly beat them off, yea, and (if after all that they still continue mankeen) knock out their teeth, or break their legs, to prevent a worse mischief. Magistrates are perty Gods, God hath lent them his name, d Dixi Dii, I have faid ye are Gods, Pf.82. and falle Accusers are perry Devils; the Devil hath borrowed their name, Sathan, Jacon , the Accuser of his brethren. For a Ruler then or Magistrate to countenance a Sycophant, what is it elsobut as it were to pervert the course of nature, and to make God take the Devils C part? And then belides, where fuch things are done; what is the common cry? People, as they are suspicious, will be talking parloufly, and after their manner : Sure, fay they, the Magistrates are sharers with these sellows in the adventure; these are but their setters, to bring them in gain, their Instruments and Emissaries to toll grift to their mills for the increasing of their moulter. He then that in the place of Magistracy would decline both the fault and suspition of such unworthy Collusion; it standers him upon, with all his best endeavours, by chaining and mulling these beatts to prevent them from biting where they should not; and, if they have fastned already, then by delivering the oppressed (with fob) to plack the prey from between their teeth, and by exercifing just severity upon them to break their james for doing farther harm.

I am not able to prescribe (nor is it meet I should to my Betters) by what means all this might best be done. For I know not how far the subordinate Magistrates power, which must be bounded by his Commission, and by the Laws, may extend this way. Yet some few things there are, which I cannot but propose, as likely good Helps in all reason and in themselves, for the discountenancing of false Accufers, and the lessening both of their number and insolency. Let every good Magistrate take it into his proper consideration; whether his Commission and the Laws give him power to use them all, or no, and

And first; for the avoiding of Malicious suits, and that men should not be brought into trouble upon flight informations: I find that a-

B

27.

B

A 1 among the a Romans, the Accuser in most cases might not be admitted to put in his libell, untill be had first taken his corporal, oath before the Prator, that he was free from all malicious and Calamnians intent. Certain it is, as dayly experience sheweth, that many men who make no conscience of a lye, do yet take some bog at an Oath. And it cannot but open a wide gap to the raising and receiving of false reports, and to many other abuses of very noysome consequence in the Common-weal; if the Magistrate when he may helpit, to enrich himself or his officers, or for any other indirect end, shall suffer men to be impleaded and brought into trouble upon Bills and Presensments tendered without Oath.

a Cæl. ad Ci c.r. 8. Fam. H. p.fl. S. vide 1. 7 & 1, 13. Scet. qui danni ff. de damao infect. In om nibus caufis, five -- fancimus ma aluer --Niss prius qui eas exposeunt, juramentum de calumia pra fliterint, quod

Unic. Cod. de jurejurando propter calumn. b Nam sacramenti timore contentiosa litigantium instanta compesci tur. Ibidem. cen 5 westder G imushesege Yuxi naren. Sophoel.

Secondly, fince Lawes cannot be so conceived, but that through the infinite variety of humane occurrences, they may fometimes fall heavy upon particular men: and yet for the preventing of more general inconveniences it is necessary there should be Lames (for better fementiam, & a mischief sometimes, than alwayes an Inconvenience :) there hath mitihs vindibeen left, for any thing I find to the contrary, in all well-governed the extremity of Right: when Lames intended for fences, are made Inares, and are calumniously wrested to oppresse that innocency which they should protect. And this is most properly c Calumny in the prime notion of the word, for a man upon a meer trick or quillet from the detters and syllables of the Law, or other writing, or evidence, pressed with advantage, to bring his action, or lay his accusation against another man; who yet bona fide, and in Equity and Conscience, hath done nothing worthy to bring him into such trouble. Now if the Magistrate of Justice shall use his full power, by interpreting the Law in rigour where he should not, to second the boldnesse of a calumnious Accuser: or if he shall not use his full power, by affording his lawfull favour in due time and place, to succout the innotency of the fo accused: he shall thereby but give encouragement to the Raifers, and he must look to answer for it one day, as the Receiver of a falle report.

a Solio audire in potestate effe beant leges. Aug. Epift. 158; dreit, 2 78 Eth. 10. c Existunt etiam sepe injurie calumaid qua-dam, & nimis callida, sed malitiofa interprede offic. Scriptum fequi, calumniatoris effe; boni judicis, voluntatem feriptoris, authoritatemque defendere. Id. pro A. Cecin. d Aucupia verborum, & literarum tendicu-

Thirdly, since that Justice which especially supporteth the Commonweale, confisteth in nothing more than in the right distribution of rewards and punishments: many Law givers have been carefull, by proposing rewards, to encourage men to give in true and needfull informations, and on the contrary to suppress those that are false or idle, by propoling punishments. For, the informers office, though it be (as we heard) a necessary, yet it is in truth a very shanklesse office: and men would be loth, without special grievance, to undergoe the has

la. Cic. pro A. Cecinn. 29.

a Accufatores multos esse in civitate utile esse utile esse utile tineatur auda-cia: verunta-men hoc ita est utile, ut non plane illudamur ab accufatorious. Ibid.

b Nibil mili est, Canes ibi quamplurimus est e, ubi permutti objervandi, mutta; torvanda sunt. Cic. pro Sex. Roscio.

c Canes aluntur in Capitolio, ut fanificent se fures venerint - Oudd se luce quoq, canes latrent, cum Deos salutatum aliqui venerint is crura opinor iis crura fuffingantur, &c. 1bid.

d Pfal. 82. 6.
e Apoc. 12.
9, 10.
De ioso esiam
nomine Diabuli
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Tercul. de anima. c. 35.

t Job. 29.17.

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a Cal. ad Ci c.r. 8. Fam H. p.fl. S. vide 1. 7 & l. 13. Scet. qui damni ff. de damao infect. In om nibus caufis, five -- fancimus Nifi prius qui eas exposeun, juramentum de calumnia pre

Unic. Cod. de jurejurando propter calumn. b Nam sacramenti timore contentiosa litigantium instantia compescitur. Ibidem. seu 3 seconder insuascica Luxi rapin. Sophici.

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a Selie audire in potestate effe mitins vindicare quam ju-Aug. Epift. 158; b Summun jus, Summa injuria 15. Est & d ag-2015, CULAE TE Axais, el & TE dreus, 2 78 Eth. 10. am sæpe injuriæ calumnia quadam, & nimis callida, fed malitiofa interpretatione. Cic.l. I. de offic. Scriptum fequi, calumniatoris esse; boni judicis, voluntatem feriptoris, au-thoritatemque defendere. Id. pro A. Cecin. d Aucupia verborum, & lite-

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la. Cic. pro A. Cecinn. 29.

rarum tendicu-

a Duartam ac culatoribus fe cundum neceffi tudinem legis. Tacit. lib. 4. Annal. b Quadrupla. tores, accufatores jeu delatores criminum Publicorum Sub pæna quadruplissive quod ip-si ex damnatorum tonis quos accufaverant, quartam partem Ascon. in Ver. See Feft, in Quadruplatore; Turneb.3.
Adver. 9. Lipf
in Lib.4. Ann.
Taciti Bisciol. 14. fubfel. 15. c Quadruplaut breviter describam, ca-pitalis est. Est enim improbus & post fer civis.

tred and envy, which commonly attendeth fuch as are officious that A way; unless there were some profit mixt withall, to sweeten that hatred, and to countervail that envy. For which cause, in most Penal Statutes, a moity, or a third, or a fourth (which was the usual proportion in Rome, whence the name of b quadruplatores came) or fome other greater or leffer part of the fine, penalty, or forfeiture expressed in the Law, is by the faid Law allowed to the Informer, by way of recompence for the lervice he hath done the State by his information. And if he be faithfull and conscionable in his Office, good reason he should have it. For he that hath an Office in any Lawfull Calling (and the Informers calling is fuch; how soever through the iniquity of those that have usually exercised it, it hath long laboured of an 'ill name:) but he that hath such an office; as it is meet he should attend it, so it is meet it should maintain him, for, d Who goeth to warfare at any time of his own cost? But if such an Informer shall indict one man for an offence, pretending it to be done to the great hurt of the Commonweal, and yet for favour, fear, or a fee, balk another man, whom he knoweth to have committed the same offence, or a greater; or, if having entred his complaint in the open Court, he shall afterwards let the suit fall, and take up the matter in a private Chamber: this is & Collusion; and so far forth a false report, as every thing may be called falle when it is partial, and should be entire. And the Magistrate, if he have power to chastise such an Informer, some femblance whereof there was in that & Judicium Pravarication is in Rome, he shall do the Common-wealth good service, and himself much honour, now and then to use it.

Cic. lib. 1. ad

Heren. d 1 Cor. 9 7. e Aquit as in paril us causis paria in a desiderat. Cic.in Top. Quis boc statuit, quod inquim sit in Quintium, id iniquim esse in Nevium? Id. pro Quin. t Pravaricatio est accusatoris corruptela ob reo. Cic. in partit. orat. -- Prava icatorem eum esse ostendimus qui colludit cum reo, & translative minere accusandi dessussitur. Mar. in lib. 1. st. ad Senatus V. Surpil. Rolin 9. Antiqu. Rom. 25.

30.

2 V. Ascon. in Vertin. 3.

Fourthly, fince nothing is so powerfull to repress audacious Accufers, as severe Punishment is; it is observable, what care and caution was used among the Romans whilest that State flourished, to deterre men from unjust Calumniations. In private and civil Controversies, for tryal of right between party and party, they had their a Sponfiones: which was a fumme of Money, in some proportionable rate to the value of the thing in Question; which the Plaintiffe entred bond to pay to the Defendant in case he should not be able to prove his Action; the Defendant also making the like sponsion, and entring the like bond, in case he should be cast. But in publick and criminal matters, whether Capital or Penal, if for want of due proof on the Accusers part, the party accused were quit in judgement; there went a tryal upon the Accuser, at the suit of the Accused, which they called Judicium Calumnia: wherein they examined the original ground and foundation of the Accusation. Which if it appeared to have proceeded from some just error or mistake bona fide, it excused him: but if it should ap-

b v.lib. 1. Sect 2,&c.ff. ad Senatusc. Turpil. Rosin. 9. Antiqu. Rom 25.

pear, the accusation to have proceeded from some left-handed respect, as Malice, Envy, Gain, Sc. he was then condemned of Calamny. And his ordinary punishment then was, whereunto he had virtually bound himself by subscribing his libel, Panatalionis, the same kind of punishment whatsoever it was, which by the Lams had been due to the party accused, if the libell had been proved against him. Yea and for his farther shame it was provided by one Law, that he should be burnt in the forehead with the Letter K, to proclaim him a Calumniater to the world: that, in old Orthography, being the first letter of the word Kalmenta. The fame letter would ferve the turn very well with us also, though we use it to fignifie another thing; and yet not fo much another thing, as a thing more general, but comprehending this as one species of it. But, as I said, I may not prescribe; especially beyond Law. The thing for which I mention all this, is this: If all that care and feverity in them could not prevent it, but that ftill unjust actions would be brought, and false acculations raised, what a world of unconscionable suits and wrongfull informations may we think there would be, if contentious Plaintiffs and calumnious Sycophants, when they have failed their proof, should yet get off easily, and escape out of the Courts without Censure or Punishment, or at the most but with some light check; and the poor injured innocent the while be held in as in a prison, till he have paid the utmost farthing? 1 fay not of what is due, but of what shall be demanded by every man that hath but a piece of an office about the Courts. It is a strong heartning to Accusers, and multiplieth falle reports beyond belief; when they that are wrongfully accused, though the cause go with them shall yet have the worst of the day : and shall have cause to anfwer the congrarulations of their friends, as a Pyrrhu did his, after he had gotten two famous vistories over the Romans, that if they should get a few more such victories, it would be to their utter undoing. If the Magistrate had power to make the wronged party full refitution, allowing him all cofts and dammages to a half-penny; nay if he had power to allow him double or treble out of his unjust adverfaries estate: it were all little enough, and but too little. Zacheus took himself bound to do more: when for this very fin of false acculation he imposed upon himself, as a kind of satisfactory penance, a four-fold restitution, Luk. 19. Here was a right Quadruplator indeed; and in the best sense: you shall not lightly read of such another. Laftly, men have not feneftrata pettora, that we can fee them

Lastly, men have not fenestrata pettora, that we can see them throughly and within: yet there want not means of probable discovery. Of ordinary private men we make conjecture, by their gestures, by their fpeeches, by their companions. But Magistrates and great ones, who live more in the eye of the world, and are ever as it were upon the stage, and so do personati intedere, walk under a continual disguise in respect of their outward deportment; are not so well dis-

c Lege Rommia
v. I. I. Icc, 2. tt.
ad Senatule.
Turpil. & Gothifted, in annot. ibi; Rohn.
8. Antiqu.
Rum. part. a.
cap. 21.
--literam illamita vehementer
ad caput affigent, &c. Cicer.
pro Sext. Rofe.

d"Ar επ μίαν μάχ ku
Paμάτες νιεύσωματ, α'πολέμεδα
παντελώς.
Plutarch, in
'ynthe.

c Luke 19 8.

31.

1 Lucian in te. mot-

T

cover-

b Sirac. 10, 2. ट संड संहर्भेष्ट असम्बद्धिस्थिड under zen menpo sees vis donni-ous: de yas ar énsiro वंशवंश्या, तथा नवेड व्यंत्रवड arabnoson. Hoer. apud Stob.ferm.44. Si innocentes existimari volumus non folum was abflinentes! fed etiam nostros comites praftare debemus. Cic. z. in Verr. 2. d Prov. 29.12. e Nemo unquam tam reus, tam wocens adduce tur, qui istà de-fensione non poffit uti.Cic 2. in Verr. 2. t Aiunt cum queri fotere nonnunquam, fe miferum, quod nou fuis sed suorum co mitum peccatis & criminibus prematur. Cic. g In tanta feli citate nemo po-test esse in mag-na familia, qui neminem negut servum neque libertum impro bum habeat. Cic. pro Sex. Roscio. h Dedecus ille domus sciet ul timus. Juvenal: Satyr. 10. i Neh. 5. 15.

coverable by those means. They are best known by their fervants | A and retinue, by their favourites and officers, by those they keep about them, or employ under them. If these be plain and down-right, if these be just and upright, if these befree and conscionable: Sycophanes will pluck in their horns, and be out of heart and hope to find the Masters of such servants facile to give way to their falle Calumniations. But if these be insolent and hungry companions, if these be impudent and shameless exactors: it is presently thought they are then but brokers for the Master; and there is no question then made, but that falle reports will be received as fast as they can be raised, and entertained with both arms. We have learned from d Sclomon, Pro. 29. that if a Ruler hearken to lies, then all his servants are wicked: They durst not be so openly wicked, if they were not first sure of him. It was but a forry one, when it was at best, but is now withall grown a stale excuse; for great ones to impute their own wilfull oversights to the fault or negligence of their fervants, Caius Verres, (whom I cannot but now and then mention, because there is scarce to be found such another compleat Exemplar of a wicked Magistrate;) would usually t complain, that he was unjustly oppressed, not with his own, but with the crimes of his followers. But why then did he keep such a kennel of sharks about him? why did he not either speedily reform them, or utterly discard them? It were indeed an unrighteous thing to condemn the Master for the Servants fault; and an uncharitable inference, because the servant is naught, to conclude straight the Mafler is little better. For, a just Master may have an unconscionable Servant; and if he have a numerous Family, and keep many, it is a rare thing if he have not some bad: as in a great herd there will be some rascal Deer. But then it is but one or a few; and they play their prises closely, without their Masters privity; and they are not a little sollicitous to carry matters fo fairly outward, that their Mafter shall be the haft man shall hear of their false dealing, and when he heareth of it, shall scarce believe it for the good opinion he hath of them. But when in the generality they are such; when they are openly and impudently fuch; when every body feeth, and faith, the Master cannot choose but know they are such: it cannot be thought, but the Master is well enough content they should be such. Even their fervants bear rule over the people, saith good Nehemiah of the Governours that were before him: but lo did not I, because of the fear of God, Neh. 5. What? did not Nehemiah bear gule over the people? yes, that he did: there is nothing furer. His meaning then must be, (so did not I, that is,) I did not suffer my fervants so to do as they did theirs: implying, that when the ferwants of the former governours oppressed the people, it was their Masters doing, at leastwife their Masters suffering; [Even their servants bare rate over the people; but so did not I because of the fear of God,] The Magistrate therefore that would speedily smoke away these Guats that swarm about the Courts of justice, and will be

eur (S)

to the Accuser, and to the Magistrate from this first Rule. Whereof, (for the better furtherance of their Application, and relief of all our memories) the sum in-brief is thus. First, concerning the Accuser, (and that is every party in a cause or trial,) he must take heed he do not raise a false report: which is done, first, by forging a meer untruth; and secondly, by perverting or aggravating a truth; and thirdly, by taking advantage of street Law against Equity. Any of which

VIII

who ever doth; he first committeeth a haynous fin himself, and se- A condly grievously wrongeth his neighbour, and thirdly bringeth a great deal of mischief to the Common-weal. All which evils are best avoided: firt, by considering how we would others should deal with us, and resolving so to deal with them; and secondly by avoiding, as all other inducements and occasions, so especially those four things, which ordinarily engage men in unjust quarrels; Malice, Obsequioufness, Coverture, and Greediness. Next, concerning the Judge, or Magistrate; he must take heed he do not receive a false report. Which he shall hardly avoid, unless he beware, first, of taking private informations; secondly, of passing over causes slightly withour mature disquisition; and thirdly, of countenancing accusers more than is meet. For whose discountenancing and deterring, he may consider, whether or no these five may not be good helps: so far as it lyeth in his power, and the Laws will permit ; first, to reject informations tendred without Oath ; fecondly, to give fuch interpretations as may stand with Equity as well as Law, thirdly, to chastife Informers that use partiality or collusion; fourthly to allow the wronged party aliberal fatisfaction from his adversary; fifthly, to carry a sharp eye, and a strait hand, over his own Servants, Followers, and Officers. Now what remaineth, but that the feveral premises earnestly recommended to the godly confideration, and conscionable practice of every one of you whom they may concern; and all your persons and affairs both in the present weighty businesses, and ever hereafter to the good guidance and providence of Almighty God: we should humbly befeech him of his gracious goodness to give a bleffing to that which hath been spoken agreeably to his Word, that it may bring forth in us the fruits of Godliness, Charity, and Justice; to the glory of his grace, the good of our brethren, and the comfort of our own fouls; even for his bleffed Son's fake, our bleffed Saviour Jefus Chrift. To whom with, &c.

 \mathbf{A} D

D

E



A Littlines poli.

MAGISTRAT

on to The Third Sermon.

At the Affifes at Lincoln, 4. Aug. 1625. at the request of the High Sheriff aforefaid, William Liffer Esquire.

PSAL. 106. 30.

Then stood up Phinches, and executed judgement: and the plague was flayed.

D

He abridgement is thort, which fome have made of the whole Book of Bfulms, but into two words,

Mofamab, and Hallelujah moth of the Rfulms spending themselves, as in their proper arguments: either in Supplication, praying unto God for his bleffings, and that is Hulannah proving Thankfavoing, bleffing God for his goodness and that is Hallelujah. This Pfalm is of the later fort. The word

Hallelujah, both prefixed in the title, and repeated in the close of it, fufficiently giveth it to be a Pfalm of Thank siving sas are alforde three next before it, and the next after it. All which five Plalms together as they agree in the same general argument, the magnifying of Gods holy name : to they differ every one from other in choice of those special and repical anamenes, whereby the praises of God are set forth therein. In the rest, the Platmist drawed his

The Argument a Cired out of argument from other considerations: in this, from the consideration of Gods merciful removal of those judgements he had in his just wrath brought upon his own people Israel for their sins, upon their repentance.

and matter of this Pfalm.

For this purpose there are sundry instances given in the Psalm, taken out of the Histories of former times: out of which there is framed as it were a Catalogue, though not of all, yet of sundry the most famous rebellions of that people against their God, and of Gods both justice and mercy abundantly manifested in his proceedings with them thereupon. In all which we may observe the passages betwixt God and them, in the ordinary course of things, ever to have stood in this order. First, he preventeth them with undeserved favours: they unmindful of his benefits, provoke him by their rebellions: he in his just wrath chassisteth them with heavie plagues: they humbled under the rod, seek to him for ease: he upon their submission withdraweth his judgements from them. The Psalmist hath wrapped all these sive together in Vers. 43,44. Many times did he deliver them; but they provoked him with their Counsels, and were brought low for their iniquity: the three first. Nevertheless he regarded their affliction, when he heard their cry: the other two.

3.
The Coherence,
Scope,

The particular rebellions of the people in this Pfalm instanced in, are many; some before, and some after the verse of my Text. For brevity sake, those that are in the following verses I wholly omit; and but name the rest. Which are, their wretched insidelity and cowardice upon the first approach of danger at the Red Sea, verse 7. Their sempting of God in the defart, when loathing Manna they susted for sless, verse 13. Their sedicious conspiracy under Corah and his consederates against Moses, vers. 16. Their gross idedition at Horeb,

3. 4. 5. 6.

I.

2.

in making and worshipping the gold in Calf, vers. 19. Their district ful murmuring at their portion, in thinking scorn of the promised pleasant Land, vers. 24. Their fornicating both bodily with the daughters, and spiritually with the Idols of Moab and of Midian, vers. 28. To the prosecution of which last mentioned story, the words

of my Textido appertain. The origine story it felf, whereto this part

a Breviter totum dixit: quix non bic nescientes docet, sed commemorat scientes, Aug. hic.

Same Call

here by David but 2 briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of the Mistery are here remembred: in three verses three special things. The Sin, she Plague, the Deliverance. The Sin, with the Aggrayation thereof, v. 28. They joyned shem selves also unto Baal-Peor, and ate the Sacrifices of the dead. The Plague, with the Efficient, cause thereof

Sacrifices of the dead.] The Plague with the Efficient cause thereof, both Impulsive and Principal, vers. 29; [Thus they provoked him to anger with their inventions, and the Plague brake in upon them.] The Deliverance, with the special means and Instrument thereof is this 30, werse. [Then stood up Phinches, and executed judgement, and the

aruti

plague was stayed.

In

A in which words are three things especially considerable. The Person; the Astion of that Person; and the Sincesse of that Action. The Person, Phinehes. His Action twofold: the one preparatory, he stood up, the other completory, he executed judgement. The successe, and issue of both; the plague was stayed. The person boly, the action zealous, the success happy. Of each of these I shall endeavour to speak something, applyably to the present condition of these heavy times, and the present occasion of this frequent assembly. But because the argument of the whole verse is a Deliverance, and that Deliverance supposeth a singue, and every plague supposeth a sin: I must take leave befores the upon the particulars now proposed from the Text, sirst a little to unfold the original story; that so we may have some more distinct knowledge both what Israels sinne was, and how they were plagued, and upon what occasion and by what means Phinehes wrought their deliverance.

When Ifrael, travelling from the Land of bondage to the Land of Promise through the wildernesse, were now come as far as a the plains of Moab, and there encamped: Balac the then King of Moab, not b daring to encounter with that people, before whom " two of his greatest neighbour Princes had larely fallen; d consulted with the Midianites, O his neighbours and allies, and after some advice resolved upon this conclusion, to hire e Balaam a famous Sorcerer in those times and quarters, to lend them his affiftance: plotting with all their might, and his art, by all possible means to withdraw Gods protection from them; wherein they thought (and they thought right) the strength and safety of that people lay. But there is no Counsell against the Lord; nor finchantment against his people. Where he will bleffe, (and he will bleffe where he is faithfully obeyed and depended upon ;) neither power nor policy can prevail for a Curse. Balaam the wicked wretch, though he & loved the mages of unrighteonfnesse with his heart; yet, God not suffering him, he could not pronounce a Curle with his lips against Ifrael, but instead of cursing them, h bleffed them altogether.

But angry at Israel, whom, when fain he would, he could not curse; yea and angry at God himself, who by restraining his tongue had voided his hopes, and a withheld him from pay, and honour: the wretched covetous Hypocrite, as if he would at once be avenged both of him and them, imagineth a mischievous device against them sull of cursed villany. He giveth the Moabites and the Midia nites wounsel to smother their hatred with pretensions of peace, and by sending the fairest of their daughters among them, to enveigle them with their beauty, and to entise them sirst to corporal, and after, by that, to spiritual whoredom: That so Israel, thrinking from the Love and Fear and Obedience of their God, might forseit the interest they had in his protestion; and by sinne bring themselves under that wrath and curse of God, which neither those great Princes by their Power,

and Division of the Text.

Balac's Plot; a Num. 22. 1. b Ibid 2. 3 c Sihoa K. of and Og K. of Bafan. Numb. 21. d Afcitos seniores Midiani, qui proximi regno ejus erant, & amici; consuluit, quid facto opus effet. in Num. c. 32. e Num. 22. f Num. 23. 23. g 2 Pet. 2.15. h Num. 23.11. & 24. 10.

and Bilaam's policy against Ifrael.

a Num. 14.11.
b Num. 31.16.
Revel.2.14.
See also Joseph
A Anciquit,
Jud. 5.

with the success thercof; both in their Shane. a Numb. 25. b P[al. 106.28. c quem Gracia Priapum dixit. Hift. Scholaft. in Num.34. & alii secuti Hieronym. in c. 9. Ofce ; & 1. cont. lo. 12. See Vatabl. in Num. 25. 3. Selden Syst. 1.de DIS Syr.c. Lel.Bifciol. 3. her. subcef.20.

8.
and Punishment.

a Exod. 20 5. b Efa. 42. 8. c D.ut. 7. 6.

d Ezek. 16.8. e Ibid. 38.

f Pfal. 106. 29.

g Num. 15.45, h 1 Cor. 10. 8,9, the other thon-fand (Num. 15, 9,) it feemeth were those that were hanged up by Moses, and stain by the Rulers.

Zimri's provocation.

a Num. 25.6.

b Ibid. 14. c Ibid. 6. d Compare Numb.25.15. with Numb. 31. 8.

IO. and his execution. nor their wisest Counsellors by their Policy, nor Balaam himself by his A Sorcery, could bring upon them.

This damed counsel was followed but too soon, and prospered but too well. The daughters of Moab come into the Tents of Israel; and by their blandishments put out the eyes, and steal away the hearts of Gods people: whom, besotted once with lust, it was then no hard matter to lead whither they listed, and by wanton infinuations to draw them to sit with them in the Temples, and to accompany them at the feasts, and to eat with them of the sacrifices, yea and to bow the knees with them to the honour of their Idols. Insomuch as Israel joyned themselves to Baal-Peor, and ate the sacrifices of the sad and abominable Idol at the least (for all Idols are such) if not, as most have thought, a beastly and obscene Idol withall. That was their

And now may Balak fave his Money, and Balaam spare his pains : there is no need of hiring, or being hired to curse Whoremongers and Idolaters. These are two plaguy fins: and such as will bring a curse upon a people without the help of a Conjurer. When that God, who is a a jealous God, and jealous of nothing more than his bonour, shall fee that people, whom he had made choyce of from among all the nations of the earth to be his own peculiar people, and betrothed to himfelf by an everlasting d Covenant, to break the Covenant of Wedlock with him, and to strumpet it with the daughters and Idols of Moab: what can be expected other, than that his jealouse should be turned into fury; and that his fierce wrath should f break in upon them as a deluge, and overwhelm them with a sudden destruction? His patience to far tempted, and with fuch an unworthy provocation, can fuffer no longer: But at his command & Moles Striketh the Rulers; and at Moles his command, the under-rulers must strike each in their feveral regiments, those that had offended; and He himself also striketh with his own hand, by a plague, destroying of them in one day h three and twenty thousand.

If that F'ague had lasted many dayes, Israel had not lasted many dayes. But the people, by their plague made sensible of their sinne, humbled themselves (as it should seem the very first day of the plague) in a solemn and general Assembly, weeping and mourning both for Sin and Plague, Before the door of the Tabernacle of the Congregation. And they were now in the heat of their holy sorrow and devotions; when lo, b Zimri, a Prince of a chief honse in one of their Tribes, in the heat of his pride and lust, cometh openly in the face of Moses and all the Congregation, and bringeth his Minion with him, Cosbi the daughter of one of the five Kings of Midian, into his Tent, there to commit silthiness with her.

Doubtless, Moses the Captain, and Eleazar the Priest, and all Israel, that saw this shameless prank of that lewd couple, saw it with grief enough. But, Phinehes enraged with a Pious indignation to see

luch

Nec in quenquam Presbyerum, Epifcopum five Pap ım convenit coacti vam in hoc fe-culo jurisdictio nem fibi habere; nifi eadem fibi per humanum legislatorem concessa fuerit, in culus potesta te est banc ab ipfis semper revocare. Marfil. Patav. 2. defenf. Pacis 5. b Papa jure divino est dirette dominus Orbis. Pelant. de immunit. Eccles.p. 45. Baronius, Bofii duo, Zecchas, Carerius, alii. c See Bellarm. 5 de Rom. Pontif.6.

d aduersus impios Politicos. Cater. de potest. in titulo libri.

30000

nor yet exclude it.
a i e. Regis quidem hac munia effe jussit, priman, ut sarrificiorum principatum babret.
Dionys, Halicar, Ilb 2.

those Temperalties, wherewith the bounty of Christian Empereurs | A had endowed that Sen (whether well or ill, whether too much or no, I now inquire not,) but if they could have been content to have holden them upon the same terms they first had them, without seeking to change the old tenure; and to have acknowledged them, as many of their fellow-Bishops do, to have issued not at all by necessary derivation from their spiritual Power, but meerly and altogether from the * free and voluntary indult of temporal Princes: the Chriflian Chirch had not had so just cause of complaint against the unfufferable tyrannies and usurpations of the Papacy; nor had the Chriflian world been embroyled in fo many unchriftian and bloudy quarrels, as thefe and former ages have brought forth, Yeuthe Canonifts, and they of the Congregation of the Oratory, like down right flatterers, give the Pope the Temporal Monarchy of the world, absolutely and directly, as adhering inseparably to his Sea, and as a branch of that Charter which Christ gave to reter, when he made him Head of the Church, for himself and his successors for ever. The Fesuites more subtle than they, not daring to deny the Pope any part of that Pomen which any other profession of men have dared to give him, and yet unable to affert fuch a valt power from those inconveniencies which follow upon the Canonifts opinion; have found out a means to put into the Popes hands the exercise of as much temporal power as they bluntly and grossly give him, and that to all effects and purposes as full, and in as ample manner as they : yet by a more learned and refined flattery, as refulting from his spiritual Power, not directly and per fe, but obliquely and indirectly and in ordine ad spiritualia. The Man himself, though he pretend to be supreme infallible judge of all Controversies, yet heareth both parties, and taketh advantage of what either give him, as best sorteth with his prefent occasions, and suffereth them to fall foul each upon other, these accounting them groffe flatterers, and they again these wicked Politicians: but dareth not for his life determine whether fide is in the right; left, if he should be put to make good his determination by sufficient proof, both should appear to be in the wrong, and he lose all; which, whilest they quarrell, he still holdeth. It is a certain thing; The spiritual Power conferred in Hoby Orders, doth not include the Power of Temperal jurifdiction. If Phinehes here exedute judgement upon a Prince of Ifrael; it is indeed a good frait of his zeal, but no proper act of his Priefthood

Let it go for a non fequitur then, as it is no better; because Phineber, a Priest, or Priests son, executed judgement, that therefore the Priestly includeth Indicatory Power. Yet from such an act, done by such a Person, at least thus much will follow, that the Priest-bood doth not exclude the exercise of Indicature; and that there is no such repugnancy and inconsistency between the Temporal and Spiritual Powers, but that they may without incongruity concurre and

refide

Ireside both together in the same person. When I find anciently, that not only among the 2 Heathens, but even among Gods own people, the same man might be a King and a Priest, (Rex idem hominum Phæbique Sacerdos,) as Melchisedec was both a Priest of the most High God, and King of Salem: when I fee it consented by all, that fo long as the Church was Patriarchal, the Priestly and the Judicatory Power were both fetled upon one and the fame Perfon, the Perfon of the d first-born : when I read of Eli the Priest, of the fons of Aaron ' judging Israel 40 years, and of Samuel, certainly a Levite (though not, as f some have thought, & a Priest) both going circuit, as a h Judge itinerant in Ifrael, & doing execution too with his own hands upon 'Agag; and of & Chenaniah and his fons, Izharites, and Hashabiah and his brethren Hebronites, and others of the families of Levi, appointed by King David to be Judges and Officers, not only in all the business of the Lord, but also for I outward business over Israel, and in things that concerned the service of the King: when I observe in the Church-stories of all ages, ever since the world had Christian Princes, how Ecclesiastical persons have been imployed by their Soveraigns in their weightiest consultations and affairs of State; I cannot but wonder at the inconsiderate rashness of some forward ones in these daies, who yet think themselves (and would be thought by others) to be of the wifest men, that suffer their tongues to run riot against the Prelact of our Church, and have studied to approve themselves eloquent in no other argument so much, as in inveighing againg the Courts, and the Power, and the Jurisdiction, and the Temporalities of Bishops and other Ecclesiastical persons. I speak it not to justifie the abuses of men, but to maintain the lawfulness of the thing. If therefore any Ecclesiastical person seek any Temporal office or power by indirect, ambitious, and preposterous courses: if he 19-32. exercise it otherwise than well; insolently, cruelly, corruptly, partially; if he claim it by any other than the right title, the free bounty and grace of the supreme Magistrate; let him bear his own burden: I know not any honest Minister that will plead for him. But fince there is no incapacity in a Clergy-man, by reason of his Spiritual Calling, but he may exercise temporal Power, if he be called to it by his Prince, as well as he may enjoy temporal Land if he be heir to it from his Father: I fee not but it behooveth us all, if we be good Subjects and fober Christians, to pray that such as have the power of Judicature more or less in any kind or degree committed unto them, may exercise that power wherewith they are entrusted, with zeal, and prudence, and equity, rather than out of envy at the preterment of a Church-man take upon us little less than to quarrel the discretion of our Sovereigns. Phinehes, though he could not challenge to execute judgement by vertue of his Priesthood; yet his priesthood disabled him not from executing judgement. That for the Perfon. Followeth his Action: and that twofold: He

See also Cic. 1 is Babihas, z isger dules. Agypin. Plu raich.lib.de If. & Oir. b Virg. 3. neid. c Gen. 14. 17. d Sacerdotium fuit annexum primogeni:ura usque ad legem datam per Mofea. Lyran. in Gen. 14.18. e See also Lyr. in Num. 3- 12. & 8. 16, &c. 1 Sam. 4. 18. f Aug. 17. de Pial. 98. Sulpit. Sever. lib. Hift. facra. g Levita Sams. el, non Sacerdos, non Pontifex fuit. Hieron. lib. cont. Jovin. v. Druf. not.ad Sulpir, Hift. p. h 1 Sam. 7.16. i 1 Sam. 15.33. k 1 Chron. 26.

Phinehis his fact examined.

I In omni negotio diviso &

humane. Va-

rab. 26.

tab. in I. Pa-

2 Serm. 2. ad Cler. Scot. 30.

b Numb, 25.5.

c Hall 7. Con-

d Num.25.5.

Bood up, He executed judgement. Of the former first; which, though I call it an Action, yet is indeed a Gesture properly, and not an Action. But, being no necessity to bind me to strict propriety of speech, be it Action, or Gesture, or what else you will call it; the circumstance and phrase, since it seemeth to import some material thing, may not be passed over without some consideration. [Then seed up Phinebes.] Which clause may denote unto us, either that extraordinary fpirit whereby Phinehes was moved to do judgement upon those shameless offenders; or that forwardness of zeal, in the heat whereof he did it; or both. Phinehes was indeed the High-Priefts fon, as we heard; but yet a private man and no ordinary Magistrate: and what had any private man to do, to draw the fword of justice, or but to sentence a malefactor to dye? Or, say he had been a Magifrate; he ought yet to have proceeded in a legal and judicial course, to have convented the parties, and when they had been convicted in a fair trial and by sufficient witness, than to have adjudged them according to the Law; and not to have come suddenly upon them interpose. as they were acting their villany, and thrust them thorow uncondemned. I have 'elfwhere delivered it as a collection not altogether improbable from the circumstances of the original story, that Phinehes had warrant for this execution from the express C command of Moses the supreme Magistrate, and namely by vertue of that Proclamation, whereby he authorized the Under-Rulers to flay every one bis men that were joyned unto Baal-Peor, Num. 25.5. And I fince find that conjecture confirmed by the judgement of some learned men: insomuch as an eminent Writer in our Church faith, that By vertue of that Commission every Heaelite was made a Magistrate for this execution. But looking more nearly into the Text, and confidering that the Commission Moses there gave, was first only to the Rulers, and so could be no warrant for Phinehes, unless he were fuch a Ruler, which appeareth not; and secondly, concerned D only those men that were under their leveral governments, and so was too short to reach Zimri, who being himself a Prince, and that of another Tribe too, the Tribe of d Simeon, could not be under the government of Phinehes, who was of the Tribe of Levi: how probable soever that other collection may be, yet I hold it the faser refolution which is commonly given by Divines for the justification of this fact of Phinehes, that he had an extraordinary motion and a peculiar secret instinct of the Spirit of God, powerfully working in him and prompting him to this Heroical Act

15.
and justified.

a Num. 25.

b Pfal.106.31.

Certainly, God will not approve that work which himself hath not wrought. But to this Action of Phinebes God hath given large approbation, both by staying the plague thereupon, and by remarding Phinebes with an everlasting Priesthood therefore, and by giving express testimony of his zeal and righteonsfies therein: as it is said in the next verse after my Text, [D And it was accounted to

him

him for rig hteousness.] Which words in the judgement of learned Expositors, are not to be understood barely of the righteoulness of Faith, as it is faid of Abraham, that 'he believed God, and it was imputed to him for righteousness (as if the zeal of Phinehes in this act had been a good evidence of that faith in Gods promises, whereby he was justified, and his Person accepted with God;) though that al fo : but they do withal import the justification of the Action, at least thus far, that how soever measured by the common rules of life it might feem an unjust action; and a rash attempt at the least, if not an haynous murder, as being done by a private man without the warrant of authority; yet was it indeed, not only in regard of the intent a zealous action, as done for the honour of God, but also, for the ground and warrant of it, as done by the special secret direction of Gods holy Spirit, a just and a righteous action. Possibly, this very word of standing up importeth that extraordinary spirit. For of those Worthies, whom God at several times endowed with Heroical spirits, to attempt some special work for the delivery of his Church, the Scriptures use to speak in words and phrases much like this. It is often said in the book of Judges, that God d raised up such and fuch to judge Israel, and that Deborah, and Fair, and others 'rose up C to defend Ifrael : that is, The Spirit of God came upon them, as is faid of othoniel, Judg. 3. and by a secret, but powerful instinct, put them upon those brave and noble attempts, they undertook and effected for the good of his Church. Raifed by the impulsion of that powerful Spirit, which & admitteth no flow debatements, Phinehes frandeth up: and feeling himself called not to deliberate, but act; without casting of scruples, or fore-casting of dangers, or expecting commission from men when he had his warrant sealed within, he taketh his weapon, dispatching his errand, and leaveth the event to the providence of God. Let no man now, unless he be able to demonstrate Phinehes spi-

c Gen. 15.6. applied by Saint Paul, Rom. 4 3.

d Jud. 3.9,15, &c.& 2.16,18.

e Jud. 5.7, &

10. 1, 33 &c.

f Jud. 3. 10.

g Nescit tarda molimina Spi

16.

itus Santti gratia. Ambr. a. in Luc. 3. yet not to be imitated,

rit, presume to imitate his fact. Those opera liberi spiritus, as Divines call them, as they proceed from an extraordinary spirit, so they were done for special purposes: but were never intended, either by God that inspired them, or by those Worthies that did them, for ordinary or general examples. The errour is dangerous, from the priviledged examples of some few exempted ones to take liberty to transgress the common rules of Life and of Lawes. It is most true indeed, the Spirit of God is a free Spirit, and not tied to strictness of rule, nor limited by any bounds of Lawes. But yet that free Spirit hath aftricted thee to a regular course of life, and bounded thee with Lames: which if thou shalt transgress; no pretension of the Spirit can either excuse thee from sin, or exempt thee from punishment. It is not now every way, as it was before the coming of Christ, and the fealing up of the Scripture-Canon: God having now fetled a perpetual form of government in his Church; and given us a perfect and

constant

D

A lay grovelling upon the Earth, mourning and forrowing for their sin, and for the Plague: it could not be but the bold lewdness of Zimri in bringing his strumpet with such impudence before their noses, must needs add much to the grief, and bring fresh vexation to the souls of all that were righteous among them. But the rest continued, though with double grief, yet in the same course of humiliation, and in the same posture of body, as before. Only Phinehes, burning with an holy indignation, thought it was now no time to sit still, and weep: but rowzing up himself and his spirits with zeal as hot as fire, so should up from the place where he was, and made haste to execute judgement.

Here is a rich example for all you to imitate, whom it doth con-B cern: I speak not only, nor indeed so much, to you the Honourable and reverend Judge of this Circuit; of whole zeal to do justice and judgment, I am by so much the better perswaded, by how much the eminency of your place, and the weight of your charge, and the expestation of the people doth with greater importunity 2 exact it at your hands: But I speak withall, and most especially to all you, that are in Commission of the Peace, and whose daily and continual care it should be, to see the wholsom lawes of the Realm duely and seasonably executed. Yea, and to all you also that have any office apper-C taining to justice, or any business about these Courts, so as it may lie in you to give any kind of furtherance to the speeding either of Justice in Civil, or of judgement in Criminal causes. Look upon the zeal of Phinehes: observe what approbation it had from God; what a bleffing it procured to his feed after him; what glorious renown it hath won him with all after-ages; what ease it did, and what good it wrought for the present state: and think if it be not worthy your imitation. It is good, faith the Apostle, to be zealously affected alwayes in a good thing, And is it not a good thing to do justice, and to execute judgement? nay, Religion excepted (and the care of that is a branch of justice too) do you know any better thing ? any thing you can do, more acceptable to God, more serviceable to the State, more comfortable to your own fouls? If you be called to the Magistracy; it is c your own business, as the proper work of your Calling: and men account him no wifer than he should be, that sluggeth in his own bufinesse, or goeth heartlessy about it. It is the Kings businesse, who hath entrusted you with it : and he is scarce a good subject that slackoth the Kings bufinesse, or doth it to the halves. Nay, it is d the Lords businesse; for [re judge not for man, but for the Lord, who is with you in the canse and in the judgement:] and Cursed is he that doth the Lords business negligently. That you may therefore do (all under one) your own business, and the Kings business, and the Lords business, with that zeal and forwardness which becometh you in so weighty an affair; lay this pattern before your eyes and hearts! See what Phinehes did: and thereby both examine what hitherto you have done, and learn what henceforth you should do.

t Verbum ipfum ipfum foliditatem mentus offendit.
Cafficio us;
Conflanter.
Lyranus; Conflantia mentis
& audacia
operis. Ludolfus hic. Fe had
geal in the fear,
of the Lord,
and flood up
with good courage of heart.
Sirac. 45. 23.

19. Manifested by executing Judgenent.

a Majora populus fempor à fummo exigit. Senec. in Octav, Act. 2.

b Gal. 4 18.

c 3 King. 9.

d 2 Chro. 19.6.

e Jer. 48. 10.

D

20. 1. Perjonally;

First ; Phinehes doth not post off the matter to others : the fer- | A vency of his zeal made him willing to be himself the Actor. He harboured no fuch cool thoughts as too many Mag strates do. [Here is a shamefull crime committed, by a shamelesse person, and in a shameleffe manner : pity fuch an audacious offender should go unpunished. My heart rifeth against him; and much adoe I have to refrain from being my felf his executioner, rather than he should carry it away thus. But why should I derive the envy of the fact upon my felf, and but gain the imputation of a bufie officious fellow, in being more forward than others? A thousand more saw it as well as I; whom it concerneth as neerly as it doth me: and if none of them will firre in it, why should I? Doubtless my unkle Moses, and my father: Eleazar, and they that are in place of Authority will not let it pass 103 but will call him to account for it, and give him condigne punishment. If I should do it, it would be thought but the attempt of a rash young fellow. It will be better discretion therefore to forbear, and to give my betters leave to go before me.] Such pretentions as these, would have kept off Phinehes from this noble Exploit, if he had been of the temper of some of ours: who owe it to nothing so much as their lukewarmnesse, that they have at least some reputation of being moderate and discreet men. But true zeal is more forward than mannerly: and will not lose the opportunity of doing what it ought, for waiting till others begin. Alas, if every man should be so squeamish, as many are; nothing at all would be done. And therefore the good Magistrate must consider, not what others do, but what both he and they are in conscience bound to do: and though there should be many more joyned with him in the same common care, and with equal power, yet he must resolve to take that common affair no otherwise into his special care, than if he were left alone therein, and the whole burden lay upon his shoulders. As when sundry perfons are so bound in one common bond for the payment of one entire lumme conjunctim & divisim, every one per se in toto & in solidum, that every particular person by himself is as well liable to the payment of the whole, as they altogether are. Admit loole or idle people (for who can hold their tongues?) shall for thy diligence fay, thou are an hard and austere man, or busiest thy self more than thou hast thank for thy labour. First, that man never cared to do well, that is afraid to hear ill, a He that observeth the winde, faith Salomon, shall not fow; and the words (especially of idle people) are no better. Secondly, He maketh an ill purchase, that forgoeth the least part of his duty, to gain a little popularity: the breath of the people being but a forry plaister for a wounded conscience. Thirdly, what a man by strict and severe execution of Justice loseth in the breadth, he commonly gaineth it all and more in the weight, and in the length of his Credit. A kind quiet Man; that carrieth it for the present, and in the voice of the multitude : but it is more solid, and

I. a Ecclef. 11. 4

2.

3.

B

the more lasting praise, to be reputed, in the opinion of the better and the wifer fort, a fust man, and a good Patriot, or Commoniwealths-man. Fourthly, if all should condemn thee for that wherein thou hast done but b well, thy comfort is, thine own conscience shall bestead thee more than a thousand witnesses, and stand for thee against ten thousand tongues, at that last day, when c the hearts of all men shall be made manifest, and every man that hath deserved well.

shall have praise of God, and not of man.

Secondly, Phinehes as he did not post off this execution to other men, so he did not put it off to another day. Phinehes might have thought thus, [We are now in a religious work, humbling our felves in a publick, folemn, and frequent affembly, before the face of God, to appeale his just wrath against us for our fins: a Et quod nunc instat agamus. It would be unseasonable leaving this work now: another time may serve as well to inflict deserved punishment upon that wic ked miscreant. But zeal will admit no b put-offs; it is all upon the spur, till it be doing what it conceiveth fit to be done. There are no pafsions of the mind so impetuous, and so impatient of delay as Love and d Anger: and e thefe two are the prime ingredients of true zeal. If any man should have interposed for Zimri, and taken upon him to have mediated with Phinehes for his reprival: I verily think, in that heat he might sooner have provoked his own, than have prorogued Zimri's execution. Delayes in any thing that is good, are ill: and in the best things, worst. As Wax when it is chafed, and Iron when it is hot, will take impressions : but if the Seal or Stamp be not speedily put to, the heat abateth, and they return to their former hardnels: fo the best affections of the best men, if they be not taken in the hear, abate, and leffen, and dye. In the administration then of Jufice, and the execution of Judgement, where there is Zeal, there will be Expedition: and the best way to preserve Zeal where it is, is to use Expedition. I am not able to say where the want is, or where specially; but certainly a great want there is generally in this Kingdom of Zeal to Justice, in some that should have it, if that complaint be as just, as it is common among men that have had fuits & sape causas in the Courts, that they have been 'wronged with far less damage than they have been righted: there have been so many & frustratoria and venatoria ditationes (as Saint Bernard in his time called them) fo many lingring and costly delayes used. And for Executing judgement upon Malefactors; if Phinehes had fuffered Zimri to have lived but a day longer, for any thing we know the plague might have lasted also a day longer: and why might not to morrow have been as yesterday with them, and lessened the peoples number imenty three thousand more? especially their former crying sins having received a new accession of a double guilt, the guilt of Zimri's fact, and the guilt of their connivence. No rack should make me confess that man to be truly zealous of judgement, who when he hath power to X 3

b Kezium est, is, audire mile. c 1 Cor. 4. 5.

2. Speedily ;

a Virgil. Ec-

h Qui tarde fecit, din notnit. Senec. I. de benef. I. c Odit verus amor, nec patitur moras. Scncc. in Herc. fur. act. 2. d Dum pænas odio per vim sestinātin ulte. Horat 1. Epitt. c Nunc ira amo que cansm juixère: quid sequetur? Serec. in Med.

tanin diffe runt, quod liti zantibus plus quam totum auferunt; quia renfarum sumpus quam sen-entia fructus. Innocent. g Bern. lib. 1. de confid.

h Eccl. 8, 11.

22. 3. Resolutely.

a Num. 25.14.

b Num. 25.15. compared with Num. 31. 3.

c Amor timere nemiaem verus potest. Senec. in Med.act.3.
717 IVISA duvies virtuis.
Exod. 8. 21.
Tustum esse facite est cui vacat pettus me tu Senec. in Oct. Act. 2.
e Prov. 22. 13.
& 26. 13.

Executing of judgement.

cut him short, shall but so much as reprive a soul and notorious Malefactor; or grant him any respite or liberty to make his friends, and to sue a pardon. Salomon hath told us; and we finde it but too true, h Because sentence against an evil work is not executed speedily, therefore the heart of the sonnes of men is fully set in them to do evil.

Thirdly; Phinehes was nothing retarded in his resolution by forecasting what ill-will he might purchase, or into what dangers he might cast himself, by executing judgement upon two such great Personages. The times were such, as wherein sin had gotten head, and was countenanced both with might and multitude: Zimri was a mighty man, a 2 Prince of a chief house 3 and he that should dare to touch him, should be like to pull upon himself the enmity of the whole Tribe of Simeon. It seemeth he was confident that his might and popularity in his own Tribe, would priviledge him from the enquiry of the Magistrate; how durst he else have so braved Moses, and the whole Congregation? And the woman also was the daughter of one of the b Five Kings of Midian : and could Phinehes think, that the death of two fuch great persons could go unrevenged? All this Phinebes either forecasteth not, or regardeth not. His eye was so fixed upon the glory of God, that it did not so much as reflect upon his own safety: and his thoughts strongly possessed with zeal of the common good, had not any leifure to think of private dangers. Zeal is ever conrageous; and therefore Jethro thought none worthy to be Magistrates, but such as were a Men of courage: And he hath neither Courage nor Zeal in him befitting a Magistrate, that is afraid to doe justice upon a great offender. " The fluggard faith, there is a Lion in the way: and then he steppeth backward and keepeth aloof off. But the worthy Magistrate would meet with such a Lion to choose; that he might win awe to Gods Ordinance, and make the way passable for others, by tearing fuch a beast in pieces : and would no more fear to make a Worshipfull theef, or a Right worshipfull murtherer (if such a one should come in his Circuit) an example of Justice, than to twitch up a poor sheep-stealer. Great ones will soon presume of impunity, and mean ones too by their example in time learn to kick at authorisy; if Magistrates be not forward to maintain the dignity of their places, by executing good Laws without favour or fear. Hitherto of the spirit and Zeal of Phinehes; by occasion of this his former Action or gesture of standing up: There yet remain to be considered the other action, and the success of it; He executed judgement, and the plague was stayed. Both which, because I would not be long, I will joyn together in the handling; when I shall have first a little cleered the translation.

"The Hebrew in here used, is a word that hath three different fignifications: to fudge, to Pray, to Appeale. And Interpreters have taken liberty to make choice of any of the three in translating this place. The Greek rendreth it [isindon] and the vulgar

" Latine,

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" Latine, which for the most part followeth the Septuagint, [Placa-"vit:] as if we should read it thus, Then stood up Phinehes, and made "an atonement, or appealed God. And the thing is true, God himself " testifying of Phinehes, Numb. 25. that " By being zealous for God " he had turned away his wrath, and b Made atonement for the chil-"dren of Israel. The Chaldee interpretteth it by Vetfalle; and the "ordinary English translation of the Psalms usually read in our "Churches, accordingly, [Then stood up Phinehes, and prayed.] But "Hierome, and Vatablus, and the best translators render it, accord-"ing to the most proper fignification of the word, and most ful-B " ly to the story it self, [Dijudicavit, He executed judgement.] "Verily, prayer is a special means to appeale Gods wrath, and "to remove his Plagues; and prayer is as the salt of the Sacrifice, " fanctifying and feafoning every Action we undertake: and I "doubt not but Phinehes, when he did lift up his hand to execute "judgement upon Zimri and Cosbi, did withal lift up his heart to "God to bless that action, and to turn it to good. In which re-"spects, (especially if the word withal will bear it, as it seemeth "it will,) fome men should have done well not to have shewn so "much willingness to quarrel at the Church-translations in our " Service-book, by being clamorous against this very place as a gross " corruption, and sufficient to justifie their refusal of subscription to "the Book.

a Num. 25.11 b Ibid. 13.

But I will not now trouble either you or my self, with farther curiosity in examining Translations: because howsoever other Translations, that render it, praying, or appeasing, may be allowed either as tolerably good, or at least exensably ill; yet this that rendereth it by Executing Judgement, is certainly the best, whether we consider the course of the Story it self, or the propriety of the word in the Original, or the intent of the Holy Ghost in this Scripture. And this Action of Phinehes in doing judgement upon such a pair of great and bold offenders was so well pleasing unto God, that his wrath was turned away from Israel, and the plague which had broken in upon them in a sudden and fearful manner, was immediately stayed thereupon.

Oh how acceptable a facrifice to God, above the bloud of Bulls and of Goats, is the death of a Malefactor flaughtered by the hand of fuffice! When the Magistrate, who is a refrept of sec, the Minister and Priest of God for this very thing, putteth his knife to the throat of the beast, and with the fire of an holy Zeal for God and against sin offereth him up in Holocaustum for a Whole-burnt-offering, and for a peace-offering, unto the Lord. Samuel saith, that be to obey is better than sacrifice: and Solomon, that to do justice and judgement is more acceptable to the Lord than sacrifice. Obedience, that is the prime, and the best sacrifice: and the second best is the punishment of Disobedience. There is no readier way to appeale Gods wrath against

appeased the weath of God; a Rom. 13.4.

b 1 Sam. 15.22. c Prov. 21. 3.

fin:

strength

fin, than is the rooting out of finners: nor can his deputies by any other course turn away his just judgements so effectually, as by faithful executing of Justice and judgement themselves.

25. Plague. a Pfal. 35. 13.

When Phinehes did this act, the publick body of Israel was in a weak state, and stood in need of a present and sharp remedy. In some former distempers of the State, it may be they had found some case by dyet in a humbling their souls by fasting; or by an issue at the tongue or eye, in an humble confession of their fins, and in weeping and mourning for them with tears of repentance. And they did well now to make trial of those remedies again, wherein they had found so much help in former times: especially the remedies being proper for the malady, and fuch as often may do good, but never can do harm. But alas, fasting, and weeping and mourning before the door of the Tabernacle of the Congregration had not strength enough against those more prevalent corruptions, wherewith the State of I/rael was then pestered. This Phinehes saw; who well perceived, that (as in a dangerous pleurifie the party cannot live unless he bleed; so) if there were any good to be done upon Israel in this their little less than desperate estate, a vein must be opened, and some of the rank blond let out for the preservation of the rest of the body. This course therefore he tries: and languishing C Israel findeth present ease in it. As soon as the blond ran, instantly the grief ceased: He executed judgement, and the plague was stayed.

26. Englands Plague.

As God brought upon that people for their fins a fearful destruction: so he hath in his just wrath sent his destroying Angel against us for ours. The fins that brought that Plague upon them were, Whoredome and Idolatry. I cannot fay, the very fame fins have caused ours. For although the execution of good Lawes against both incontinent and idolatrous persons, hath been of late years, and yet is (we all know) to fay no more, flack D enough: yet, (Gods holy name be bleffed for it) neither Idolairy nor Whoredome are at that height of shameless impudency and impunity among us, that they dare brave our Moseles, and out-face whole Congregations, as it was in Ifrael. But still this is sure, no plague but for sin: nor national Plagues, but for National fins. So that albeit none of us may dare to take upon us to be so far of Gods counsel, as to say for what very fins most this plague is fent among us: yet none of us can be ignorant, but that, belides those secret personal corruptions which are in every one of us, and whereunto every mans own heart is privy, there are E many publick and national fins, whereof the people of this Land are generally guilty, abundantly sufficient to justifie God in his dealings towards us, and to a clear him when he is judged. Our wretched unthankfulnels unto God for the long continuance of his Gospel, and our peace: our carnal confidence and security in the

a Pfal. 51. 4.

Arength of our wooden and warry walls : our riot and excels (the noted proper an of this Nation) and much intemperate abuse of the good creatures of God in our means, and drinks, and different, and other provisions and comforts of this life : our incompassion to our brethren miserably wasted with War and Famine in other parts of the world : our heavy Oppression of our brethren at home. in racking the rents, and cracking the backs, and b Grinding the b Elay 3. 15. faces of the poor : our cheap and irreverent regard unto Gods holy ordinances of his Word, and Sacraments, and Sabbaths, and Ministers: our Wantonness and Toyishness of understanding, in corrupting the simplicity of our Christian Faith, and troubling the peace of the Church with a thousand niceties, and novelties, and unnecessary wranglings in matters of Religion: and (to reckon no more) that universal Corruption which is in those which (because they should be such) we call the Courts of Justice, by sale of offices, enhauncing of fees, devising new subtilities both for delay and evafion, trucking for expedition, making Traps of petry penal Statutes, and but Cobwebs of the most weighty and material Lawes. I doubt not but by the mercy of God many of his fervants in this Land are free from some, and some from all of these common crimes in some good measure : but, I fear me, not the best of us all, not a man of us all, but are guilty of all or some of them, at least thus far, that we have not mourned for the corruptions of the times so feelingly, nor endeavoured the reformation of them to our power so faithfully, as we might and ought to have done.

By these and other sins we have provoked Gods heavy judgement against us, and the Plague is grievously broken in upon us: and now it would be good for us to know, by what means we might best appeale his wrash, and stay this Plague. Publick Humiliations have ever been thought, and so they are, proper Remedies against Publick judgements: * To turn unto the Lord our God with all our heart, and with Fasting, and with Weeping, and with Mourning, to sanctific a Fast, and call a solemn Assembly, and gather the people and Elders together; and weep before the door of the Tabernacle of the Congregation; and to let the Priefts the Ministers of the Lord weep between the Porch and the Altar, and to pray the Lord to spare his people, and not be angry with them for ever. Never did people thus humble themselves with true lowly penitent and obedient hearts, who found not comfort by it in the mean time, and in the end benefir. And bleffed be God who hath put it into the heart of our Moses, with the consent of the Elders of our Israel, by his royal example first, and then by his b royal command, to lay upon us a double necessity of this so religious and profitable a

courle.

E

27. to be stayed, by adding to our bumiliations

a Joel 2. 12, 13, &c & Num. 25. 6.

b Preclamation for a weekly fast, with a form of divine Service, and other directions; published 1625.

Rest

7

28. a Mark 10.21.

b 2 Sam. 21.1,

c Ibid. verf. 14

d Josh. 7. 25,

c I will not be

with you any more, except you destroy the

accurfed from

among you, v. 12.

f Num, 25.3,4.

g Num.35.33.

29.

a or my Kona-द्वाराह्य रहेड स्ट-

SET ZORKIGE ajadés. Lysias apud

Stob, Serm.

But as our Saviour told the young man in the Gofpel, who faid, he had kept the whole Law, 2 Unum tibi deeft, one thing is wanting: so when we have done our best and utmost, fasted, and mept, and prayed as constantly, and frequently, and fervently as we can; unless you the Magistrates and Officers of justice be good unto us, one thing will be wanting still; One main ingredient of fingular vertue, without which the whole receipt besides, as precious and soversign as it is, may be taken, and yet fail the cure. And that is, the severe, and fearless, and impartial Execution of judgement. Till we fee a care in the Gods on earth faithfully to execute theirs; our hopes can be but faint, that the God of Heaven will in mercy remove his judgements. If God fend a b famine into the land; let holy David do what he can otherwise, it will continue year after year: so long as judgement is not done upon the bloudy house of Saul, for his cruelty in flaying the Gibeanites, God will not be centrasted for the land. One known Achan, that hath got a wedge of gold by facriledge or injustice, if fuffered, is able to d trouble a whole Ifrael: and the Lord will e not turn from the fierceness of his anger, till he have deserved judgement done upon him. If I strael have joyned bimself auto Baal-Pear, so as the anger of the Lord be kindled against them; he will not be appealed by any means, until Moses take the beads of the people, and hang them up before the Lord against the Sun. If the Land be defiled with bloud, it is in vain to think of any other course, when God himself hath pronounced it impossible that the Land should be & Purged from the bloud that is sted in it, otherwise then by the bloud of him that shed it.

Up then with the zeal of Phinehes, up for the love of God and of his people, all you that are in place of authority. Gird your swords upon your thigh, and with your javelins in your hand pursue the Idolater, and the Adulterer, and the Mortherer, and the Oppreffour, and every known offender into his Tent, and nail him to the D Earth, that he never rise again to do more mischief. Let it appear what a love you bear to the State, by your hatred to them: and shew your pity to m, by shewing none to them. The destroying Angel of God attendeth upon you for his disparch: if you would but set in stoutly, he would soon be gone. Why should either floth, or fear, or any partial or corrupt respect whatsoever, make you cruel to the good, in sparing the bad? or why should you suffer your selves, for want of courage and zeal to execute judgement, to lose either the opportunity, or the glory, of being the instruments to ap-

pease Gods wrath, and to stay his plagues?

30. with particular applications to

But, for that matters appertaining to Justice and Fudgement, must pass through many hands before they come to yours; and there may be so much juggling used in conveighing them from hand to hand, that they may be represented unto you many times in much different forms from what they were in truth and at the first: That

your care and zeal to execute Justice and Judgement faithfully according to your knowledge, may not, through the fault and miscarriage of other men, fail the bleffed end and success that Phinehes found; I defire that every of them also, as well as you, would receive the word of Exhortation, each in his place and office to fet himself uprightly and unpartially, as in the sight of God, to advance to the utmost of his power the due course and administration of Fultice. And for this purpose, by occasion of this scripture, which pointern us to the End of these Assemblies; I shall crave leave to reflect upon another, which giveth us fundry particular directions conducing to that End. And it is that Scripture whereinto we made some entrance the last Asizes, and would have now proceeded farther, had not the heavie hand of God upon us in this his grievous visitation led me to make choice rather of this Text, as the more seasonable. That other is written in Exodis 23. the three first verses. [Thou shalt not raise a falle report : put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause to decline after many to wrest judgement. Neither Shalt thou countenance a poor man in his cause.] Wherein were noted five special Rules, shared C out among five forts of persons; the Accuser, the Witness, the Jurer, the Pleader, the Officer. I will but give each of them some brief intimation of their duty, from their several proper rules; and conclude.

If thou comest hither then as a Plantiff, or other Party in a civil cause, or to give voluntary Information upon a Statute, or to pro- the decuser; secure against a Malefactor, or any way; in the nature of an Accuser: Let neither the hope of gain, or of any other advantage to thy felf; not secret malice or envie against thine adversary, nor thy defire to give satisfaction to any third party, sway thee beyond the bounds of truth and equity, no not a little; either to devife an untruth against thy neighbour of thine own head, or by an hard construction to deprave the harmless actions or speeches of others, or to make them worse than they are by unjust aggravations; or to take advantage of letters and syllables to entrap innocency without a fault. When thou art to open thy mouth against thy brother, set the first Rule of that Text as a watch before the door of thy lips, Thou shalt not raise a false re-

port. If thou comest hither, secondly, to be used as a Witness; perhaps " Graca fide, like a down-right Knight of the post, that maketh of an b Oath a jest, and a pastime of a Deposition; or dealt withall by a bribe, or suborned by thy Land-lord or great Neighbour, or egged on with thine own spleen or malice, to swear and forswear as these shall prompt thee; or to enterchange deposition with thy friend as they use to do in Greece, Hodie mihi, cras tibi, (Swear thou for me to day, He swear for thee to morrow;) or tempted with any cor-

31.

the wants. a See Cic. pro Flac. athough Turneb. 13 ad verf. 14. interpict the Pro verb othermife; Græca fide, id eft optima. b -- quious jusmiandum 10 cus eft, testimonium ludus : laus, merces, gratia, gratulatio propifica c d'areson por мартеров. dictum folenne Graco, um.

rupt

d Prov. 19. 5. & 9.

the Jurer.

a - deinde Pratores urbani, qui jurati debent optimum quemque in felectos judices referre. Cic. pro Cluent. unum ex felettus judicibus objiciebat. Horat. 1. Scim. [at. 4.

rupt respect whatsoever, by thy word or oath to strengthen a false and unrighteous report. When thou comest to lay thy hand upon the book, lay the second Rule in that Text to thy heart, Put not thy hand with the wicked to be an unrighteous witness. Though hand joyn in d hand, The false witness shall not be unpunished.

If thou comest hither, thirdly, to serve for the King upon the Grand Inquest, or between party and party, in any cause wharsoever (like those Jelecti judices among the Romans, whom the Prator, for the year being, was to nominate, and that upon oath, out of the most able and serviceable men in his judgement, both for estate, understanding, and integrity;) or to serve upon the Tales, perhaps at thine own fuit to get something toward bearing charges for thy journey; or yoked with a crafty or a wilful foreman that is made before-hand, and a mels of same after-men withall that dare not think of being wifer than their leader; or unwilling to stickle against a majer part, whether they go right or wrong; or resolved already upon the Verdict, no matter what the Evidence be: Consider what is the weight and religion of an Oath. Remember that he finneth not less that finneth with company. Whatfoever the rest do, resolve thou to do no otherwise than as God shall put into thy heart, and as the evidence shall lead thee. The third Rule in that Text must be thy C rule. Thou shall not follow a multitude to do evil. They are filly, that in point either of Religion or Justice, would teach us to meafure either Truth, or Right, by multitudes.

If thou comest hither, fourthly, as to thine harvest, to reap some

34 the Pleader;

fruit of thy long and expenceful study in the Lawes, and to assist thy Client and his cause with thy Counsel, Learning, and Eloquence: think net; because thou speakest for thy Fee, that therefore thy tongue is not thine own, but thou must speak what thy Client will have thee speak, be it true or false; neither think, because thou halt the liberty of the Court, and perhaps the favour of the Judge, D that therefore thy tongue is thine own, and thou mayest speak thy pleasure to the prejudice of the Adversaries person or cause: Seek not prepofteroully to win the name of a good Lawyer, by wresting and perverting good Lames : or the opinion of the best Counsellor, by giving the worst and the shrewdest Counsel. Count it not as Protagoras did, the glory of thy profession, by subtilty of wit, and volubility of tongue to 2 make the worfe cause the better: but like a b good man, as well as good or atour, use the power of thy tongue and wir to shame impudence, and protest innocency, to crush oppresfours, and succour the afflicted, to advance Justice and Equity, and E to help them to right that fuffer wrong. Let it be as a Ruled cafe to thee in all thy pleadings, not to speak in any cause to wrest judge-

a vov nola hojov nestila nostiv. As Gel 5, Noct. Att. 5. b Vir bonus dicendi persus. Ciccro.

the Officer,

If lastly, thou art in any place or office of service, or trust, or command, or attendance about the Courts: rejoyce not as if it

were

were now in thy power to do a friend a courtefie, or a foe a friend. Do not shew a tast of thy office, for the promise or hope of a reward, in helping a great effender out of the Bryars. Compel not men that have been long weather-beaten in the Maine, and are now arrived at the Haven of their business, to wether for their pasports, until they have offered some sacrifice to that great Diana, Expedition. Lee no fear, or hope, or bribe, or letter, or envie, or favour, no not charity it self and compassion to the poverty or distressedness of any make you partial for the Person to difregard the Caufe. If you would be charitable to the poor, give them from your own, but do not carve them from another's trencher. To relieve a poor man in his wants, is the proper office of Charty: but Justice must have no eyes to see, nor bowels to yern at the wants of any man. Be he rich or poor that bringeth his cause hither; Currat lex, Let him find such as he bringeth; Let him have as his cause deserveth. The last of those Rules must be thine, Thou shalt not countenance, no not a poor man in his canfe.

If any of these to whom I have now spoken, Accusers, Witnesses, Jurers, Pleaders, Officers, shall transgress these rules, to the perverting of Fusice: our refuge must be next under God to you that are C the Magistrates of Justice, and sit upon the Bench of Judicature. At your gravity and authority we must take fanctuary, against them that purfue us wrongfully, as at the horns of the Altar. It is your Duty, (or if it be, as to most men it is, a more pleasing thing, to be remembred of their Power than of their Duty) it is in your power, if not to reform all the abuses and corruptions of these persons; yet to curb their open insolencies, and to contain them at least within modest bounds. Nay, since I have begun to magnishe your power: let me speak it with all the due reverence to God and the King, there is no power so great, over which (in a qualified sense) you have not a greater power. It is in your power, to a bear up the pillars of a Pfal. 75. 2,3. the State when the land is even distolved, and the pillars thereof grown weak: for that is done by judging the Congregation according to right, Pfal. 75. In yours; to make this yet flourishing Countrey and Kingdome elorious or despicable : for b righteousness ex- b Prov. 1434 alteth a Nation, but sin is a reproach to any people, Prov. 14. In yours, to fettle the Throne upon the King, and to entail it by a kinde of perpetuity unto the right heir for many fucceeding generations : for c The Throne is established by justice, Prov. 16. In C Prov. 16. 12. yours; to discharge Gods punishing Angel, who now destroyeth us with a grievous destruction, and by unsheathing your Sword to make him sheath his : as here in my Text, Phinehes stood up, and executed judgement, and the plague ceased. In yours; though you be but Gods on Earth, and in thele Courts, mortal and petty gods, yet to fend prohibitions into the Court of Heaven, and there to stop the judgements of the great and Eternal GOD before they come forth;

36. and the Judge.

arthur Or ; allor

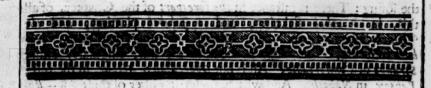
d Jer. 1. 10.

yea, and when the decree is gone forth, to stay execution. In a word, as it was said to feremy, but in another sense, you are deserver Nations, and over Kingdomes to root out, and to destroy, to build, and to plant. Only then be intreated, to use that power God hath given you, unto edification, and not unto destruction. And now I have done my message. God grant unto all of us, that by our hearty sorrow and repentance for our sins past, by our stedsast resolutions of suture amendment, and by setting our selves faithfully and uprightly in our severall places and callings to do God and the King and our Countrey service, in beating down sin, and rooting out sinners; we may by his good grace and mercy obtain pardon of our sins, and deliverance from his wrath, and be preserved by his power through faith unto salvation. Now to God the Father, the Son, &c.

FINIS.

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OPULU

The First Sermon.

At Grantham Linc. Octob. 3. 1620.

3 KINGS 21. 29.

Seeft thou bow Ahab bumbleth bimself before me? because be bumbletb bimself before me, I will not bring the evil in bis daies : but in bis sons daies will I bring the evil upon bis bouse.

HE History of this whole Chapter affordeth matter of much Variety and Use: but no pas- The coherence. fage init fo much either of Wonder or Comfort, as this in the close of the whole both Story and Chapter. That there should be Mightyones fick, with longing after their meaner neighbours Vineyards; That there should be

what they unjustly desire; That there should be officious Instruments to do a piece of legal injustice, upon a Great mans let-ter; That there should be knights of the Post to depose any thing though never so false, in any cause though never so bad, against any man though never so innocent; That an honest man can-

E

2.
Argument,

not be secure of his life, so long as he hath any thing else worth the losing: There is instance in the fore-part of the Chapter, of all this, in b Ahab sickning, and c Jejabel plotting, and the d Elders obeying, and the e Witnesses accusing, and poor to Naboth suffering. But what is there in all this, singularly either strange or Comfortable? All is but Oppression: Active, in the rest; Passive, in Naboth. And what wonder in either of these? E-super hac, quisam post serga reliquit Sexaginta annos? himself may pass for a wonder, if he be of any Randing, or experience in the world, that taketh either of these for a wonder. And as for matter of Comfort: there is matter indeed, but of Detestation in the one, of Pity in the other, in neither of Comfort.

To pass by the other Occurrents also in the latter part of the Chapter, as, That a great oppressour should hug himself in the cleanly carriage and fortunate success of his damned plots and witty villanies; That a meak Prophet should have heart and face enough to proclaim judgement against an oppressing King in the prime of his Jollity; That a bloudy Tyrant should tremble at the voice of a poor Prophet; and the rest (some of which we shall have occasion to take in incidentally in our passage along): mark we well but this close of the Chapter in the words of my Text; And it will be hard to say, whether it contain matter more Strange, or more

Comfortable.

Comfortable: in that Gads mercy is so exceedingly magnified, and fuch strong affurance given to the truly penitent, of finding gracious acceptance at the hands of their God, when they find him so apprehensive of but an outward enforced semblance of contrition from the hands of an Hypocrite. Strange: in that Gods Mercy is here magnified, even to the hazard of other his divine perfections; his Holiness, his Truth, his Justice. For each of these is made in some fort questionable, that so his Mercy might stand clear and unquestioned. A rotten-hearted Hypocrite humbleth himself outwardly, but repenteth not truly : and God accepteth him, and rewardeth him. Here is Gods mercy; in giving respect to one that ill deserved it: but where is his Holiness the while, (being h a God of pure eyes, that requireth i Truth in the inward parts, and will not behold iniquity;) thus to grace Sin, and countenance Hypocrifie? A fearful judgement is denounced against Ahab's house for his oppression; but upon his humiliation, the sentence, (at least, part of it) is reversed. Here is Mercy still; in revoking a sentence of destruction: and if somewhat may be said for his Holiness too, because it was but a temporal and temporary favour; yet where is his Truth the while, (being a ' God that cannot lye, and With whom is no variableness, neither so much as the bare shadow of turning) thus to say, and unsay, and to alter the thing that is gone out of his lips? A Judgement is deserved by the Father: up-

h Hab. 1. 13. i Plal. 51. 6.

2.

k Tir. 1, 2. l James 1 17.

3.

on his humiliation, the execution is suspended during his life, and lighteth upon the Son. Here is yet more Mercy; in not striking the Guilty: and if somewhat may be faid for Gods truth too, because what was threatned, (though not presently,) is yet a at last performed; yet, Where is his fustice the while, (being a b God that misbous respect of persons rendreth to every man according to his own works, and will (6) Not acquit the guilty, neither condemn the innocent;) thus to fever the Guilt and the Punishment, and to lay the Judgement which he spareth from the Father upon the Son, from the more wicked Father upon the less wicked Son?

Thus God, to magnifie the riches of his Mercy, is content to put his Holiness, and his Truth, and his futtice: o a kind of venture. That so his afflitted ones might know, on what object especially to the Text. fasten the eyes of their souls: not on his Holiness, not on his Truth, not on his Justice; not only, nor chiefly on these, but on his Mercy. He seeketh more general glory in, and would have us take more special knowledge of, and affordeth us more fingular comfort from his Mercy, than any of the rest : as if he desired we should esteem him unhely, or untrue, or unjust, or any thing, rather than unmerciful. Yet is he neither unholy, nor unirue, nor unirue, nor unirue, in anjust, in any of his proceedings with the sons of men: but described Righteom in all his waies, and boly in all his works, and true in all his words. And in this particular of his proceedings with King Ahab at this time, I hope by his bleffed affiftance fo to acquit his Holiness, and Truth, and Justice, from all finister imputations; as that he may be, not only magnified in his mercy, but justifed also in the rest, and Clear when he is judged: as we shall be e Pfal. 51. 4. thereunto occasioned now and hereafter in the handling of this Scripture. Wherein are three main things confiderable. First, the Ground, or rather the Occasion of Gods dealing so favourably with Abab; namely Abab's humiliation; [Seeft thou how Abab humblesh himself before me? becanse he humblesh himself before me, I will not, &c.] Secondly, the great Favour shewed to Anah thereupon; namely, the suspension of a Judgement denounced; [I will not bring the evil in his daies.] Thirdly, the Limitation of that favour; it is but a suspension for a time, no utter removal of the judgement ; [But in his sons dates will I bring the evil upon his house.] Wherein we shall be occasioned to enquire; how the first of these may stand with Gods holiness; the second, with his Truth; the third, with his Fuffice. And first, of Ahab's humiliation: Seeft thou how Ahab humbleth himself before me?

This Ahab was King of Ifrael, that is, King over those ten Tribes which revolted from Rebeboam the Son of Salomon, and clave to Feroboam the fon of Webat. Search the whole facred story in the tooks confidered of Kings and Chronicles; and (unless we will be so very charitable, as notwithstanding many strong presumptions of his

1 4 Kin 10,10. b 1 Pet. 1. 17.

c Exod. 34. 7.

and Division of

a See 4. King. 10.31.

b 3 King. 16. c Ibid. 33.

d Ver. 27.hic.

and his carriage ; with the Obfervations thence. e Verf. 20.

24. hic.

I.

Observat. I. How far an

Hypocrifie, to exempt Fehn the fon of Nim shi, and that is but one of twenty;) we shall not find in the whole List and Catalogue of the Kings of Israel, one good one, that clave unto the Lord with an upright heart. Twenty Kings of Ifrael; and not one, (or but one,) good: and yet than this Ahab, of the twenty, scarce one It is faid in the fixteenth Chapter of this Book, that b Ahab the son of Omri did evil in the fight of the Lord above all that were before him; at verse 30, and at verse 33, that "He did more to provoke the Lord God of Israel to anger, than all the Kings of Israel that were before him : and at verse 25. of this Chapter, that "There was none like unto Ahab, which did fell him elf to work wickedness in the fight of the Lord. An Oppressour he was, and a Murderer, and an Idolater, and a Persecuter of that holy Truth, which God had plentifully revealed by his Prophets, and powerfully confirmed by Miracles, and mercifully declared by many gracious deliverances (even to him) in fuch manner, as that he could not but know it to be the Truib; and therefore an Hypocrite, and, in all likelihood, an abstinate sinner against the holy Ghost, and a Cast-away.

This is Abab: this the man. But what is his carriage? what

doth he? he humbleth himself before the Lord. [Seeft thou how Abab humbleth himself before me? The manner and occasion of his hum- C bling, is set down a little before; at V. 27. And it came to pass, when Ahab heard those words (the words of c Elijah the Prophet, dealing plainly and roundly with him for his hateful Oppression and Murther) that he rent bis cloathes, and put fackcloth upon his flesh, and fasted, and lay in sackcloth, and went sofily. And that is the humbling here spoken and allowed of: and for which God here promiseth that he will not bring the evil in his daies. Lay all this together; the man and his ill conditions, and his prefent carriage, with the occasion and success of it : and it offereth three notable things to our consideration. See first, how far an Hypocrite, a Cast-away, may D go in the outward performance of holy duties, and particularly in the practice of Repentance: here is Abab humbled; such a man, and yet so pensient. See again secondly; how deep Gods Word, though in the mouth but of weak instruments, when he is pleased to give strength unto it, pierceth into the consciences of obstinate sinners, and bringeth the proudest of them upon their knees in despight of their hearts: here is Ahab quelled by Elijah; fuch a great one, by fuch a weak one. See yet again thirdly; how prone God is to mercy, and how ready to apprehend any advantage (as it were) and occasion to shew compassion: here is Ahab humbled, and his judgement ad- E journed; fuch a real substantial favour, and yet upon such an empty shadow of Repentance. Of these three at this time in their order: and of the first, first.

An Hypocrite may go very far in the ontward performances of holy daties. For the right conceiving of which affertion; Note first,

A4 that I speak not now of the common graces of Illumination, and Edification, and good dexterity for the practifing of some particulan Calling; which gifts, with fundry other like, are oftentimes found even in fuch apparently wicked and prophane men, as have not so much as the form (much less the power) of Godlimelle: but I speak even of those Graces, which de tota specie (if they be true and fineere) are the undoubted bleffed fruits of Gods holy rememing Spirit of functification; fuch as are, Repentance, Paith, Hope, Foy, Humility, Patience, Temperance, Meekneße, Zeal, Reformation, o'c. in fuch as thefe, Hypocrites may go very far, as to the outward semblance, and performance. Note secondly, that I speak not, of the inward power and reality of these graces; for Cast-aways and Hypocrites, not having union with God by a lively faith in his san, nor communion with him by the effectual working of his Spiris, have no pare nor fellowship in these things, which are propen to the chosen and called of God, and peculiar to those that are his peculiar people : but I speak only of the ontward performances, and exercises of such actions, as may seem to flow from such spiritual graces habitually rooted in the heart; when as yet they may fpring also (and, when they are found in unregenerate men, do so spring) C from Nature, perhaps moralized, or otherwife restrained, but yet unrenemed by faving and fanotifying grace. Note thirdly, that when I say an Hypocrite may go very far in such outward performances; by the Hypocrite is meant not only the groffe or formal Hypocrite, but every natural and unregenerate man, (including also the Elect of God before their effectual calling and conversion,) as also Reprobates and Cast-awayes for the whole time of their lives; all of which may have such fair femblances of the forenamed Graces, and of other like them, as not only others (who are to judge the best by the Law of Charity) but themselves also, through the wretched deceitfullnesse of their own wicked and corrupt hearts, may mistake for those very graces they resemble.

The Parable of the feed fown in the stony ground, may serve for a full both declaration and proof hereof: which feed is faid to have sprouted forth immediately, Springing up forthwith after it was c Mat. 13.5. fown, but yet never came to good, but speedily withered away: because for want of deepnesse of earth it had not a mossiure enough a Luke 8.6. to feed it to any persection of growth and ripeness. And that branch of the Parable our bleffed Saviour himself in his expolition applieth to fuch bearers; as "when they hear the Word, immediately receive it with gladneffe, and, who fo forward as they to repent, and believe, and reform their lives ? but yet all that forwardnesse cometh to nothing, they endure but for a short time, f Becanse they have no root in themselves, but want the sap and moysture of Grace to give life and lasting to those beginnings and imperfect offers and essayes of goodness, they made shew of. Here are good Z 2

Hypoctite may ly duties,

a á Tim. 3.5.

b Tit. 2. 14.

e Mat. 13.20. Mark 4. 16.

f Mar. 13.31. & Mar. 4.17. a Heb. 6. 45 5.

affections (to fee to) unto the good Word of God, they receive it A with joy; it worketh not only upon their judgements, but feemeth also to rejoyce, yea after a fort to ravish their hearts, so as they feel a kind of tickling pleasure and delight in it; which the Apostle calleth a Tasting of the heavenly gift, and the good word of God, and the powers of the world to come, Heb. 6. And as they receive the feed joyfully, fo, it appeareth quickly; it fpringeth up anon in the likenels of Repentance, and Faith, and Obedience, and newnels of life. They may be touched with a deep feeling of their fins; and, with heavy hearts, and many tears, confesse and bewail them; and not only promise, but also purpose amendment. They may be saperficially affested with, and find some overly comfort and refreshing from the contemplation of those gracious promiles of mercy, and reconciliation, and falvation, which are contained in the glorious Cofpet of our Lord Fefus Chrift; and have some degrees of persuasion that those promises are true, and some flashes of confidence withall, of their own personal interest therein. They may reform themselves in the general course of their lives in fundry particulars: refraining from some grosse disorders, and avoiding the occasions of them, wherein they have formerly lived and delighted, and practifing many outward duties of Piety and Charity, conformable to the letter of the Laws of both Tables: and milliking and opposing against the common errours or corruptions of the times and places wherein they live; and all this, to their own and others thinking, with as great zeal unto Godliness, and as thorough indignation against sinne, as any others. All this they may do: and yet all the while be rotten at the heart; wholly carnal and unrenewed; quite empty of found Faith, and Repentance, and obedience, and every good grace; full of damnable Pride and Hypocrifie; and in the present state of damnation, and, in the purpose of God, Reprobates and Cust-aways.

8.
and proof thereof.
b 1 Sam. 8,9.
c 4 King. 10.
16, 28.
d Mark 6.10.

I.

Examples hereof we have, in "Sauls care for the destroying of Witches; in "Fehu's zeal in killing Baal's Priests; in Herod's hearing of John Bapish gladly, and doing many things thereafter; and, to omit others, in this wicked King Ahab's present sit of Repensance and Humiliation. At all which, and sundry other like effects, we shall the less need to marvell, if we shall seriously consider the Causes and Reasons thereof. I will name but a few of many: and but name them neither. "First, "great is the force of Natural Conscience, even in the most wicked "men; especially when it is awakened by the hand of God in any "heavy affliction, or by the voice of God threatning it with venge-

ec ance.

"It pursueth the guilty soul with continual and restless cla"mours, and he seeth that something he must needs doe, if he
knew what, to stop the mouth of Conscience, and so he falleth a

repent-

D

E

E

a Mat. 5. 16.

b Mat. 11. 19.

II. 3. Of admoniti on to forbear judging. in us, of Faith, Repentance, Love, Reformation, Zeal, and the reft : | A feeing the Counterfeits of these graces are oftentimes so eminent, even in Hypecrites and Cast-aways? Shall a piece of retten wood, or a Gloworm thine to bright in the dark; and our holy Lamps, fed with Oyl from Heaven, burn so dim ? Nay, a Les our Liebts alfo, as well as theirs, shine before men; yea and out-thine theirs too: that men may fee our truly good works, as well as their feeming ones, and glorific our Father which is in Heaven. Although all be not gold that gliftereth; yet pity it is, that true gold should gather raft, and lofe the lastre for want of using; when Braffe and Copper, and baser metals are kept bright with scowning. Let not blear-eyed Leah have cause to rejoyce against beamifull Ruchel, or to infult over her barrenness; neither let us who profets our selves to be b Wisdoms children, suffer our selves to be outstripe by Natures brats, in justifying our Mother. Rather let their (plendida persata provoke us to a godly jealousie and emulation, and spur us up to the quickning of those graces God hath given us : that the power of Godliness in us, may be at least as fruitfull in all outward performances, as the them of it is in them.

Thirdly, this should teach us cantion in our judging of other mens estates. We are apt to offend both wayes. If we see a man overtaken with some gross scandalous sin; as Drankennesse, Adultery, Oppression, or Perjury; but especially if he live long therein: by and by, he is a Reprobate with us; or at least he is not yet in the state of Grace. Thus we speak, thus we judge: but we consider not the whilest, how far and how long God in his holy wildom may fuffer foul temptations to prevail against his chosen ones. On the other side, if we see a man forward in the duties of Religion, charitably affected to the poor, just and upright in his dealings with men, floutly opposing against common corruptions, suffering for the profession of the truth : by and by he is a Saint with us; and we stick not sometimes in our folly to wish that our fouls might speed as that mans soul at a venture. But we consider not the whilest, how far the force of Natural Conscience, and common Moral Grace (if you will allow me to speak so improperly) may lead a man onward unto all outward performances, who was yet never effectually called, nor truly fanctified. And yet, busie fools that we are, we cannot keep our felves in our own bounds; but we must be medling with Gods Prerogative, and thrusting our selves in his chair; and be judging of our brethren, whose bearts we are so far from knowing, as that we are scarce well acquainted with our own. But what have we to do either with one or other ? what lawfull commission have we at all to judge? or what certain evidence have we, whereby to judge? Infallible figns we cannot have from any outward things, either of the want, or, of the having of grace, in other men: yet of the two, farr more preg-

pregnant probabilities of the want, than of the having of grace. Because there may be such an open course held in evil things, as we may justly doubt whether fuch a course can stand with grace or no: whereas there cannot be any courfe held in good things, outwardly, but such as may stand with Hypocrisie. What are we then to do? Even this: to use the judgement of Probability, hoping with cheerfulness that there is grace, where we see comfortable signs of it: and to use the judgement of Charity, still " hoping the b st 1 1 Cor. 13 7. (though not without some b fear) that there may be Grace, where we see fearful signs of the want of it. Put for the judgement of Infallibility either pro cr con, what finful man dareth challenge that unto himself; unless it be that c man of fin, who hath nestled himself higher than into Feter's Chair, into the Throne of God, fitting in the Temple of God, and there determining as God, and with his breath damning and sainting whom he listeth? But let him go: and let this be our direction in this point. Think we comfortably, where we see no reason to the contrary : hope we sharitably, even where we do see some reason to the contrary. But judge we neither way peremptorily and definitively, what soever probabilities we see either way: fith we know not how far a fanctified be-C liever may fall into the fnares of fin; nor how far a graceless Hypocrite may go in the shew of Godliness. That is the third ule.

The last and main Inference, is for Self-trial. For if a man may go thus far, and yet be an Hypocrite, be a Cast-away : it will concern every one of us, as we defire to have comfortable, both affarance of present Grace that we are not hypocrites, and hope of future Glory that we are not Cast-awaies; so to be district in making Trial, whether those Graces that feem to be in us be true, of but counterfest, and whether the acts thereof be fruits of sincerity, or but of hypocrifie. Let us not therefore flatter our selves, or be too jolly upon it, if we find in our felves some shews of Godlines; but let us rather labour to find out, whether there be in us the power and life of Godliness or no. For there is a kind of rightedulness, such as it is, an outward formal right confness, in scribes and Pharifees, and Hypocrites: but that will not serve the turn; d'Unless our righteoufness exceed theirs, we shall in no case enter into the Kingdom of Henven. Peloved, Hypocrifie is spun of a fine thread, and is not easily discernable, without very diligent examination. And things are not to be measured by the outward shew, or by the lump and bulk; but by an exacter rule, whether they be true, or no. Doest thou bear the word of God with Foy; doest thou bewail thy fins with tears; doest thou avoid gross fins with care; dost thou oppose against common corruptions with zeal? These are indeed comfortable signs, but no infallible evidences of Grace: for what is there in all this, which Ahab, and Saul, and Hered, and Judas, and other

b Jude 23.

c 2 Thef. 2.3.

12. 4. Of direction; for the tryal of

d Mar. 5. 20.

keth no bones of laying a powder-plot, or contriving the Murther of an anointed King. A Pharifee is very precise in Tithing

Mint and Cummin; but balketh juffice and mercy. One straineth at a "Gna", and swalloweth a Camel; maketh conscience of some perty fins, neglecting greater: Another tasteth out a beam, but seeth not a most; maketh conscience of some greater fins, neglecteth swaller. Shame of the world, and the cry of people, maketh him sorbear some sins; an eye had to his own private and secret ends, other some; hope of some advantage another way, as in his credit, profit, &c. other some; the terroture of an afflighted conscience, other some: but if in the mean time there be no cate, nor scruple, nor sorbearance of other sins, where there appeareth no hinderance from these or the like respects; all is naught, all is but counterseit and damnable hypocrisie. The rule never faileth, a Quicquid proper Deum sit, aqualiter sit. True obedience, as it disputes not the command, but obeyeth cheerfully; so neither doth it divide the command, but obeyeth cheerfully; so neither doth it divide the command, but obeyeth cheerfully; so neither doth it divide the command, but obeyeth cheerfully; so neither doth it divide the command, but obeyeth cheerfully; so neither doth it divide the command, but obeyeth cheerfully; so neither doth had an equal and universal c Respect to all Gods Commandements. That is the first note of Sincerity; Integrity.

The other is Conftancy; continuance, or lasting. The feeming C Graces of Hypocrites may be as forward, and impetuous for the time, as the true Graces of the fincere believer; may more forward oftentimes: as in the d flong ground, the feed sprang up so much the flower, by how much it had the less depth of earth. But the very fame cause, that made it put up so soon, made it wither again as soon; even because it wanted deepness of earth. So the Hypocrite, when the fit taketh him, he is all on the spir; there is no way with him, but a new man he will become out of hand, yea that he will; Momento turbinis. But he fetteth on too violently, to hold out long: this teformation ripeneth too fast, to be right spiritual fruit. As an horse that is good at hand, but naught at length, so is the Hypocrite; free and fiery for a spurt, but he jadeth and tyreth in a journey. But true grace all to the contrary; as it ripeneth for the most part by leisure, so it ever t lastet longer: as Philosophers fay of Habits, that as they are gotten hardly, so they are not loft eafily. We heard but now, that the Faith, Repentance, Reformation, Obedience, Foy, Sorrow, Zeal, and other the graces and affections of Hypocrites, had their first motion and issue from falle and erroneous grounds: as Shame, Fear, Hope, and such respects. And is thence cometh to pass, that where these respects cease, which gave them motion; the graces themselves can no more stand, than a House can stand, when the foundation is taken from under it. The Boy that goeth to his book, no longer than his Master holdeth the red over him; the Masters back once turned, away goeth the Book, and he to play: and right so is it with the Hypocrate. Take away the rod from Pharach; and he will be old Pharach ftill. And A-

a 1b.d. 24.

b Op. imperfect. in Mat. hom. 45.

c Pfal. 119.6.

14.
2 Of Constancy.

d Mat. 13.5,6.

e Petfius.

f Qualitatis
vera tenor permanet: falfa
non durant.
Senec, Epist.
110.

2 3 Kin,12.27

b In Careg.

hab, here in this Chap, thus humbled before God at the voice of his Prophet; this fit once past, we see in the next Chap. regardeth neither God nor Prophet, but through unbelief a disobeyeth God, and imprisoneth the Prophet. Now then, here is a wide difference between the Hypocrite, and the godly man. The one doth all by fits, and by staris, and by sudden motions and stashes: whereas the other goeth on fairly and soberly in a settled constant regular course of humiliation and obedience. b Aristotle hath excellently taught us, to distinguish between colours that arise from passion, and The one, he faith, is scarce worth the name from complexion. of a Quality or colour; because it scarce giveth denomination to the subject wherein it is. If Socrates be of a pale, or an high-coloured complexion, to the question, [Qualis est Socrates? What a like man is Socrates?] it may be fitly answered (faith Aristotle) that he is a pale man, or that he is an high-coloured man. Put when a man of another complexion, is yet pale for fear, or anger, or red with blushing; we do not use to say, neither can we say properly, that he is a pale man, or a high-coloured man. Accordingly we are to pronounce of those good things that sometimes appear in Hypocrites. We call them indeed Graces, and we do well, (because they seem to be fuch, and because we in Charity are to hope that they be C fuch, as they feem:) but they are in true judgement nothing less than true graces, neither should they indeed (if we were able to discern the falleness of them) give denomination to those Hypocrites in whom they are found. For why should a man from a fudden and short fit of Repensance, or Zeal, or Charity, or Religion, be called a Penitent, or a Zealous, or a Charitable, or a Religious man; more than a man for once or twice blufbing, an high-coloured man? Then are Graces true, when they are habitual and constant, and equal to themselves. That is the second Note; Constancy.

Both joyned together for Try-

I will not trouble you with other Notes, besides these. Do but D lay these two together; and they will make a perfect good Rule for us to judge our own hearts by, and to make trial of the sincerity of thosegood things, that seem to be in us. Measure them not by the present heat, (for that may be as much, perhaps more, in an bypocrite, than in a true believer;) but by their Integrity and Confiancy. A man of a cold complexion hath as much heat in a sharp fit of an Ague, as he that is of a hot constitution, and in health; and more too: his bloud is more enflamed, and he burneth more. But whether do you think is the more kindly heat; that which cometh from the violence of a Feaver, or that which arise th from the E condition of a mans Temper? No man maketh doubt of it, but this is the more kindly, though that may be more fensible and intense. Well then; a man findeth himself hot in his body, and sain he would know, whether it be Calor prater naturam, or no: whether a kindly and natural heat, or else the fore-runner or symptome

of

A l of some disease. There is no better way to come to that knowledge, than by these two Notes; Universality, and Constancy. First for Universality; Physicians say of heat, and sweat, and such like things, Universalia salutaria, partialia ex morbo. If a man be hot in one part, and cold in another; as if the palms of his hands burn, and the foles of his feet be cold; then all is not right: but if he be of an indifferent equal heat all over, that is held a good fign of health. Then for Constancy and Lasting; if the heat come by fits and flarts, and paroxysms, leaping eftsoons and suddenly our of one extreme into another, so as the party one while gloweth as hot as fire, another while is chill and cold as ice, and keepeth not at any certain stay; that is an ill sign too, and it is to be feared there is an Ague either bred, or in breeding: but if he continue at fome reasonable certainty, and within a good mediocrity of heat and cold; it is thought a good fign of health. As men judge of the state of their bodies; by the like rule judge thou of the state of thy foul. First, for integrity and universality; Is thy Repentance, thy Obedience, thy Zeal, thy Hatred of fin, other graces in thee Univerfal? equally bent upon all good, equally fet against all evil things? it is a good fign of Grace and Sanctification in the heart. C But if thou repentest of one fin, and persistest in another; if thou obeyest one commandement, and breakest another; if thou are zealow in one point, and cool in another; if thou batest one vice, and lovest another: flatter not thy self too much; thou hast reason to suspect all is not found within. Then for Continuance and Lasting; I deny not, but in case of prevailing temptations, the godly may have fometimes uncomfortable and fearfull intermisions in the practice of godlines; which yet make him not altogether Gracelesse: as a man may have sometimes little distempers in his body, through mis-dyet or otherwise, and yet not be heart-sick; or greater distempers too sometimes to make him lick, and yet be heartwhole. But yet, if for the most part, and in the ordinary constant course of thy life, thou hast the practice of repentance and obedience, and other fruits of grace in some good comfortable measure; it is a good fign of Grace, and Sanctification in the heart. But if thou hast these things only by fits and farts, and sudden moods; and art femetimes violently hot upon them, other semetimes again, and oftner, ker-cold: prefume not too much upon shewes, but suspect thy self still of Hypoerifie, and Infincerity; and never cease by repentance and prayer, and the constant exercise of other good graces, to Phistick and Dies thy foul, till thou hast by Gods goodness put thy fell into some reasonable affurance, that thou art the true childe of God, a sincere believer, and not an Hypocrise; as Ahab here, notwithstanding all this his solemn humiliation, was. Here is Ahab an Hypocrite; and yet bumbled before the Lord. Bur yet now, this humiliation fuch as it was, what should work the second Ob

16. it fervation.

it in him? That we find declared at vers. 27. [And it came to A passe, that when Ahab heard these words, &c.] There came to him a message from God, by the hand of Eliah; and that was it that humbled him. Alas, what was Eliah to Ahab? a filly plain Prophet to a mighty King? that he durst thus presume to rush boldly and unfent-for into the presence of such a potent Monarch, who had no less power, and withall more colour, to take away his life, than Naboth's? and that when he was in the top of his jollity, folacing himself in the new-taken possession of his new-gotten Vineyard; and there to his face charge him plainly with, and shake him up roundly for, and denounce Gods judgements powerfully against, his bloudy abominable oppressions? We would think, a Monarch nusted up in Idelatry, and accustomed to bloud, and hardened in Sinne and Obstinacy, should not have brooked that insolency from fuch a one as Eliah was, but have made his life a ranfom for his fawciness. And yet behold, the words of this underling in comparison, how they fall like thunder upon the great guilty Offender, and strike palse into his knees, and trembling into his joynts, and tumble him from the height of his jollity, and roll him in fack-cloth and ashes, and cast him into a strong fit of legal humiliation. Seeft thou how Ahab is humbled before me.

17. Observar. II. the power of Gods word a 2 Cor. 10, 4> 5.

b Heb. 4.12. c τομώπε . d Jer. 23. 29.

e 1 Sam 15.24. f John 3. 5. g Acts 24. 25.

18. with the Canfes thereof. 1. in the Influment,

And here now cometh in our fecond Observation: even, the power of Gods Word over the Consciences of obstinate sinners; powerfull to a Cast down strong holds, and every high thought that exalteth it self against God. That which in Heb. 4. (if I mistake not the true understanding of that place) is spoken of the Essential word of God, the second Person in the ever-blessed Trinity; is also in some analogy true of the revealed Word of God, the Scriptures of the Prophets and Apostles; that it b is Quick and powerfull, and more cutting than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joynes and marrow. d Is not my word like as a fire, faith the Lord? and like a hammer, that breaketh the rock in pieces? Jer. 23. Like a foft fire; to dissolve and melt the hearts of relenting sinners and true Converts: but like a ftrong hammer; to batter and break in pieces the rocky and flinty consciences of obstinate and hardened offenders. Examples hereof if you require: behold, in the stories of the Kings, e Saul whining, when Samuel reproveth him; in the books of the Prophets, the 1 Ninivites drooping, when Jonas threatneth them; in the Acts of the Apostles, & Felix trembling, when Paul discourseth before him; in the Martyrologies of the Church, Tyrants and bloudy Persecutors maskered at the bold confessions of the poor suffering Christians; in this Chapter, proud Ahab mourning, when Eliah telleth him his fin, and foretelleth him his punishment.

Effects, which might justly seem strange to us; if the Causes were

not apparent. One cause, and the Principal, is in the instrument, the Word: not from any such strength in it self, for so it is but a dead letter; but because of Geds Ordinance in it. For in his hands are the hearts and the tongues and the ears both of Kings and Prophets: and he can eafily, when he feeth it good, put the spirit of zeal and of power into the heart of the poorest Prophet, and as easily the spirit of fear and of terrour into the heart of the greatest King. He chooseth weak Instruments, (as here Eliah) and yet furnisheth them with power, to effect great matters: that so the glory might not rest upon the instrument, but redound wholly to him as to the chief agent that imployeth it. 2 We have this treasure in earthen veffels, faith | 2 2 Cor. 4.7. Saint Paul, that the excellency of the power may be of God, and not of se, 2 Cor. 4. We fay, Words are but wind; and indeed, the words of the best Minister are no better, as they are breathed out and uttered by finfull mortal man, whose breath is in his nostrils: but yet this wind, as it is breathed in, and inspired by the powerfull eternal Spirit of God, is strong enough (by his effectual working with it) not only to shake the top-branches, but to rend up the very bottom-root of the tallest Cedar in Lebanon. b Vox Domini confeingens Cedros, Plal. 29. [The voice of the Lord is mighty in operation ; C the voyce of the Lord is a glorious voyce: The voyce of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.

Another Cause is in the Object; and that is the force of Natural Conscience: which the most presumptuous sinner can never so stifle, though he endeavour all he can to do it, but that it will be fometimes snubbing, and stinging, and lashing, and vexing him with ougly representations of his past sinnes, and terrible suggestions of future vengeance. And then of all other times is the force of it most lively; when the voyce of God in his Word awakeneth it after a long dead fleep. Then it rifeth, and Samp son-like rouseth up it felf, and bestirreth it felf lustily, as a Giant refreshed with wine : and it putteth the disquieted patient to such unsufferable pain, that he runneth up and down like a distracted man, and doth he knoweth not what, and seeketh for ease he knoweth not where. Then he would give all Dives his wealth for c A drop of water to cool the | c Luke 16. 24. beat he feeleth; and with & Elau part with his birth-right, for any thing, though it were never to little or mean, that would give him but the least present refreshing, and preserve him from fainting. Then fack-cloth, and ashes, and fasting, and weeping, and mourning, and renting the garments, and tearing the hair, and knocking the brest, and out-cries to heaven, and all those other things, which he could not abide to hear of in the time of his former security, whilest his conscience lay fast asleep, and at rest, are now in all haste and greedily entertained, and all too little: if by any means they can possibly give any ease or asswagement to the present

Aa 3

torment he feeleth in his foul.

b Pfal. 29.45.

19.

20. 3. in the fit application of the one to the other.

a Verl. 20. bic.

b Verl. 19.

c Verf. 21, &c.

d Ad. 24.25.

c Ad. 24.2, &c.

f Tacit. Hift.

An inference against those that despise the Word.

A third cause is oftentimes in the Application of the Instrument | A to the Object. For although Gods Word in the general be Powerfull, and the Conscience of it self be of a stirring Nature : yetthen ordinarily doth the Word of God work most powerfully upon the Consciences of obstinate sinners, when it is throughly and closely applyed to some special corruption, whereunto the party cannot plead Not-guilty; when the sinne and the judgement are both so driven home, that the guilty offender can neither avoid the evidence of the one, nor the fear of the other. A plain instance whereof we have in this present history of King Ahab. When Eliah first came to him in the Vineyard, he was pert enough, a [Hast thou found me, O mine Enemy?] But by that the Prophet had done with hims told him of the fin, which was notorious, b [Hast thou killed and taken possession?] foretold him of the judgement, which was heavy, [] will bring evil upon thee, and will take away thy Posterity, Crc.] the man was not the man: Eliab left him in a far other tune, than he found him in. The Prophets words wrought fore upon him, and his Conscience wrought fore within him; both together, wrought him to the humiliation we now speak of: [It came to passe, when be heard these words, that he rent his clothes, &c.] If you desire another instance, turn to Acts 24, 25, where there is a right good one, and full to this purpose. There we read, that Felix the Roman Deputy in Jury d Trembled, when Paulreasoned of Justice, and of Temperance, and of the judgment to come. What was that thing, may we think, in St. Pauls reasoning, which especially made Felix to tremble? It is commonly taken to be the Doctrine of the last judgement: which is indeed a terrible doctrine, and able (if it be throughly apprehended) to make the stoutest of the sons of men to tremble. But I take it that is not all. The very thing that made Felix tremble, seemeth rather to be, that Faul's discourse fell upon those special vices, wherein he was notably faulty, and then clapt in close with judgement upon them. For Felix was noted of much cruelty and injustice in the administration of the affairs of Jury, (howfoever Tertallus like a smooth Orator, to curry favour with him, and to do Paul a displeasure, did flatteringly commend his government:) and he was noted also of incontinency, both otherwise, and especially in marrying Drusilla, who was another mans wife. Tacitus speaking of him in the fifth of his History, painteth him out thus; Per ownem favitiam & libidinem, jus regium fervili ingenio exercuit. And for fuch a man, as governed with cruetty and rapine, and lived in unchaste wedlock, to hear one reason powerfully of Fastice, and of Chastity, (for so much the word in there used, properly importeth,) and of fudgement; it is no wonder if it made him tremble,

Do thou consider this and tremble, who sever thou art, that in thy thoughts despises the holy Word of God; accounting of it but

as

as of some humane invention to keep fools in awe withall: and thou also, whosoever thou are that undervaluest this precious treasure, for the meanness or other infirmities of the A earthen wessel wherein it is conveyed, Tell me, doest thou not herein struggle against the restimony and evidence of thine own heart? Doth not thine own Conscience and Experience tell thee, that this b Sword | b Ephel. 6.17. of the Spirit hath a keen edge, and biteth and pierceth where it goeth? Hath it not sometimes galled and rubbed, and lanced, and cut thee to the very bone; and entred even to the dividing afunder of the jaynes, and of the marrow? "Hath it not fometimes (as "it were) by fubtle and serpentine infinuations strangely wound it "felf through those many crooked and Labyrinthean turnings " that are in thine heart, into the very in-most corner and centre thereof; and there ripped up thy bowels and thy reins, and ra-"ked out the filth and corruption that lurked within thee, and fet "thy secretest thoughts in order before thy face, in such fort as that "thou hast been strucken with astonishment and horrour at the "discovery? Though perhaps it have not yet softned and melted thy stony and obdurate heart; yet didst thou never perceive it bammering about it, with fore strokes and knocks, as if it would C break and thiver it into a thousand pieces? Doubtless thou hast; and if thou wouldest deny it, thy conscience is able to give thy tongue the lye, and to convince thee to thy face. And if thou haft: why then dost thou not readily acknowledge the voyce of God in it; having felt in it that lively power and efficacy, which it is not possible any device of the wit of man should have? Take heed then how thou doest traduce, or despise, or but undervalue that upon any seeming pretence whatsoever: for which thou hast fuch a strong witness in thine own heart, from the experience of the unrefifted power of it, that it is indeed the word of God, and not the breath of finful man. Felix trembled at it, Ahab was humbled by it; the one an Atheist, the other an Hypocrite: thou art worse than either Atheist, or Hypocrite, if it work not at least as much upon thee. Seeft thou how Ahab humbleth himself at the voice of the Prophet?

From Ahab's Humiliation, and the Occasion thereof; pass we now to consider, in the last place, the Success of it. Ahab is humbled at the Prophets denouncing of judgement against him; and God hence taketh occasion to be so gracious to Ahab, as (though not wholly to remove, yet) to (aspend and adjourn the judgement for a time. [Seeft thou how Ahab is humbled before me ? because he humbleth himself before me, I will not bring the evil in his daies, &c.] And here must Gods Höliness be brought unto a trial, before the barr of carnal reason, if by any means it can justifie it self. God bateth the works of Hypocrites; he loatheth even a facrifices with- a Ofee 6. 6. out mercy; his b foul cannot away with the oblations and nem- b Efa. 19. 16

22. The success of Ahab's bumili-

Moons,

a Píal. 35.13. b Eía. 58. 5.

c Prov. 15. 8.

23.

and how it may confist with the beliness of God.

1.

3.

24.
Observat. III.
Concerning the
reward of common graces;

d Quibus non
erat Deus da
turus vitam æ
trenam, fi neque banc eis
terrenam gloriam concederet,
mor redderetur
merces bonis
artibus eorum,
sd eft, virtuubus, quibusAuguit, 5, de
Civit, 15,
e Mat. 6, 2,
5, 16.

moons, and solemn Feasts of men that have their hands full of blond; no not though they make many prayers, and tender them with behaviour of greatest devotion, stretching out their hands towards heaven, and a assisting their souls with sasting, and hanging down their beads as Bulrushes, with pensiveness: but even their best sacrifices, and confessions, and prayers, and bumiliations are an c abomination unto him; so far from appeasing his wrath against other sins, as that they provoke his yet farther displeasure against themselves. Such is the Holiness of our God; and such the purity of his nature: with which holiness and purity, how can it stand to accept and reward (as here he seemeth to do) the counterfeit humiliation of such a wretched Hypocrite, as we now suppose Abab to be?

For the clearing of this difficulty; first, let it be granted; (which I take to be a certain truth, and for any thing I know never yet gain-faid by any,) that Ahab, not only before and after, but even in the act and at the instant of this humiliation, was an Hypocrite. Let it be granted fecondly, (which is the thing urged in the doubt) that this bumiliation of his, being performed but in hypocrific, was not acceptable to God, as a good work; but abominable before him, as a foul fin. But yet withal it must be granted thirdly, that, although Abab did not well in not being hum- C bled with an apright heart; yet he had done much worfe, if he had not been humbled at all : and that therefore there was, though no true spiritual goodness, yet some outward moral goodness in Abab's humiliation, at least so far forth, as a thing less evil may in comparison of a worser thing be termed good. And then are we to know fourthly, that it may stand with Gods holiness, as it doth with his goodness and justice, to reward outward good things with outward good things; and moral and temporary graces with worldly and temporal blessings: as here he rewardeth Ahab's temporary and external humiliation, with an outward temporal favour, viz. the D adjourning of an outward temporal judgement.

That which hence we would observe, is, That God rewardeth sometimes common graces wish common favours, temporary obedience with temporal beneficence. This is proved unto us first, from the general course of Gods justice; and his promise grounded upon that justice, to reward every man according to his works. To which justice of his, and to which promise of his it is agreeable, as to recompense spiritual good things, with Eternal, so to recompense a Moral good things with temporal rewards. 2. From special express warrant of Scripture. In Mat. 6. Christ saith of Hyposrites more than once, that they have their reward. As in the doing of their seeming good works, they aim especially at the vain praise and commendation of men. Though they have no right unto, nor reason to look for, a reward hereaster in heaven:

vet

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yet they have their reward (fuch as it is, and all they are like to have) here upon earth. 3. From particular examples of such, as have been temporally rewarded for temporal graces. To omit Heathens, as viz. Aristides, Cyrus, &c. for Justice ; Bias, Diogenes, &c. for contempt of the world; Codrus, Regulus, &c. for love of their countrey, and zeal to the common good; and fundry others, for other good things: whole moral vertues are herein amply rewarded, (if there were nothing else but this,) that their names and memories have been preferved in Histories, and renewna throughout the world in all fucceeding generations. I fay, to othit these Heathens, we have examples in Scripture; of Ahab here, of b Jehn, of the Ninevites, of others elsewhere: who for their temporary abedience, zeal, repentance, and the like, were rewarded; partly by temporal blessings upon themselves and their posterity, partly by the removal or adjournal of temporal punishments, which otherwise had speedily overtaken them. Fourthly, from the greater to the less. God sometimes temporally rewardeth the services of such men, as are but bruta instrumenta, brute instruments of his will and providence; such as are imployed by him for the bringing about of his most holy and fecret purposes, Citra rationem finu, aut corum qua ad finem, in the doing of such things, as they do without the least mixture (in their own purpose and intent) of any respect at all to God or his ends, but meerly for the satisfying of their own corrupt last, and the archieving of their own private ends. A notable example whereof we have, in Gods dealing with Nebuchadnezzar in Ezek. 29. where the word of the Lord cometh to Ezekiel saying, a Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great Service against Tyrus: every head was made bald, and every shoulder was peeled: yet had be no wages, nor his army for Tyrus, for the fervice that he had served against it : Therefore thus saith the Lord God; behold I will give the land of Egypt to Nebuchadnezzar king of Babylon: and be shall take her multitude, and it shall be wages for his army. I have given him the land of Egypt, for his labour wherewith he ferved against Tyrus; because they wrought for me, faith the Lord God. In which place we fee Egypt is given to Nebuchadnezzar, as a reward for the service he did against Tyrus; because therein (though he neither intended any fuch thing, nor fo much as knew it,) he yet was the instrument to work Gods purpose upon, and against Tyrus. And then how much more will God reward temporally the service and obedience of such, as purposely and knowingly endeavour an outward conformity unto the hoby will and pleasure of God, though with strong and predominant mixture of their own corrupt appeartes and ends therewith-

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a latellieimus etiam Ethniers, fi quid boni feceriat, non absque mercede Dei judicio rateriri. Hieron, in Ezek.29. God cven among the Heathen, hath often rewarded moral honesty with outward happiness. W. Ral. hist of the world, lib. b 4 Kin.10.30. Quid ei pro-juit, quod pro nonnulla obedientia, quam, de domo Achab omninò delenda cupiditate fue dominationis exhibnit, aliquantam mercedem transtorisam rezai tempo valis accep. t? Augustin. contra mend. c.2. c Jon. 3. 10. d Ezek. 29. 13. 19, 20.

25. Fish fundry reasons thereof;

Now the Reasons, why God should thus ontwardly reward the out-B b ward

nism, Facienti quod in se est, Deus non potest, non debet, denegare

A | gratiam.] We know, God rewards his own true and spiritual graces in us, with increase of those graces here, and with glory hereaster: we see God remardeth even falle, and outward, and seeming graces, natural and moral good things, with outward and temporal favours. And all this is most agreeable to his infinite both fufice and Mercy; and may stand with the infinite Purity and Holinels of his nature. But this were rather to make God an unjust and unholy God; to bind him to reward the outward and finful works of Hypocrites, (for the best natural or moral works without grace, are but fuch,) with true faving Grace and inward fanctification. Other Inferences and uses more might be added: as viz. Thirdly, for our Imitation; by Gods example to take knowledge of, and to commend, and to cherish, even in wicked men, those natural or moral parts that are eminent in them, and whatfoever good thing they do in outward actual conformity to the revealed will and law of God. And fourthly, for Exhortation to fuch, as do not yet find any comfortable assurance that their obedience and good works are true and fincere; yet to go on, and not to grow meary of well doing: knowing, that their labour is not altogether in vain; in as much as their works (though perhaps done in Hypocrisie) shall procure them temporal blessings here; and some abatement withal (I add that by the way) of stripes and everlasting punishment hereafter.

But I pass by all these and the like Uses; and commend but one more unto you: and that is it which I named before as one Reason of the point observed, viz. the Comfort of Gods dear Children and Servants; and that fundry wayes. First, here is comfort for the prosperity of them, against a Temptation which often assaulteth them, and that with much violence and danger: arising from the sense and observation of the prosperity and flourishing estate of the wicked in this world. We may see in the Plalms, and elsewhere; how frequently and strongly a David, b Fob, and c Feremy, and other godly ones were affailed with this temptation. For thy instruction then, and to arm thee against this so common and universal a temptation: if thou shalt see fools on horseback; ungodly ones laden with wealth, with honour, with ease, Hypocrites bleffed with the fat of the earth, and the dew of heaven, and abundance of all the comforts of this life: yet be not thou discomforted at it, or disquieted with it 3 d Do not fret thy felf because of the ungodly, neither d Pfal. 37. 1. be thou envious at evil doers. Thou expectest for thine inward obedience an unproportionable reward in the life to come: do not therefore grudge their outward obedience a proportionable reward in this Some good things or other thou mayest think there are in them, for which God bestoweth those outward blessings upon them. But consider withal, that as they have their reward here, so they have all their reward here: and what soever their present prosperity

especially for comfort to the Godly 1 against

a Pfal. 37. & 73. b Job 21.7, c Jer. 12. 1,

B

a Job 8. 13. b Pfal.37.38.

28. 2. Against tem porat affl étions;

c Luk. 16.25.

3. Against doubtings of their eternal re-

d Quid dabit
eis quos prædeflinavit ad vitam, qui heo
dedit eti am eis,
quos prædefli
navit ad moitem? Aug. 22.
de Civit. 24.
e Luk. 15. 17.

f Gen. 25 5, 6.

be, yet the time will come, and that ere long be, when a The hope A of the hypocrite shall whither, and b The end of the wicked shall be cut off.

Again, here is a second Comfort for the godly against temporal afflictions: and it ariseth thus. As Gods love and favour goeth nor alwaies with those temperal benefits he bestoweth: so on the other side, Gods wrath and displeasure goeth not alwaies with those temporal afflictions he inflicteth. For as he rewardesh those few good things that are in evil men, with these temporal benefits, for whom yet (in his Justice) he reserveth eternal damnation, as the due wages (by that Juffice) of their graceless impenitency: so he punisheth those remnants of sin that are in Godly men, with these temporal afflictions; for whom yet (in his mercy) he referveth Eternal salvation, as the due mages (yet by that mercy only) of their Faith, and Repentance, and holy Obedience. As Abraham faid to the rich glutton in the Parable, Luke 16. c Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. As if he had said; If thou hadst any thing good in thee, remember thou hast had thy reward in earth already; and now there remaineth for thee nothing, but the full punishment of thine ungodliness there in Hell: But as for Lazarus he hath had the chastisement of his insirmities on earth already; and now remaineth for him nothing, but the full remard of his godliness here in Heaven. Thus the meditation of this Doctrine yieldeth good Comfort against temporal afflictions.

Here is yet a third Comfort, and that of the three the greatest, unto the godly; in the firm affurance of their Eternal reward. It is one of the Reasons, why God temporally rewardeth the unfound obedience of natural, carnal, and unregenerate men, even to give his faithful fervants undoubted affurance, that he will in no wife forget their true, and found, and fincere 'obedience. Doth God reward Ahab's temporary Humiliation? and will he not much more reward thy hearty and unfeigned repentance? Have the Hypocrites d their reward? and canst the u doubt of thine? This was the very ground of all that comfort, wherewith the Prodigal fon fustained his heart and hope; when he thus discoursed to his own foul: c If all the hired servants which are in my Fathers house have bread enough, and to spare; furely my Father will never be so un mindful of me, who am his son, though too too unworthy of that name, as to let me perish for hunger. Every temporal blessing bestowed upon the wicked, ought to be of the child of God entertained as a fresh assurance given him of his everlasting reward hereafter. Abraham gave gifts to the fons of his Concubines; and fent them away: but his only fon Isaac he kept with him, and gave him all that he had. Right so, God giveth temporal gifts to Hy-

ocrites



A D

POPULUM.

The Second Sermon.

At Grantham Linc. Feb. 27. 1620.

3 KINGS 21. 29.

because be bumbleth bimself before me, I will not bring the evil in his daies.—



Will not so far either distrust your memories, or straiten my self of time for the delivery of what I am now purposed to speak; as to make any large repetition of the particulars which were observed the last time from the consideration of Abab's person and condition, (who was but an Hypocrite,) taken joyntly with his pre-

Hypocrite,) taken joyntly with his prefent carriage, together with the occasion and success thereof. He was humbled: It was the voyce of God by his Prophet that humbled him: Upon his humbling God adjourneth his punishment. From all which was noted, 1. that there might be even in Hypocrites an outward formal humiliation; 2. the power and efficacy of the word of God able to humble an oppres-

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VIII

b Eph. 2. 4.
c Deus miferac th

c Deus miserationum. Neh. 9.31. d 2 Cor. 1.3.

2 Verf. 21,

&c. hic.

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e Chrysost, in Gen, hom. 25.

3.

f Jon. 3. 10.

g Gen. 10 3.

The evil which God now promileth he will not bring, [will not bring the ewil in his daies,] is that which in very, 21, he hath threatned he would bring upon Ahab and upon his house a [Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab bim that piffeth against the wall, and him that is shut up and left in Israel; and will make thy house like the house of Jeroboam the fon of Nebat, and like the boufe of Baasha the son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. A great judgment, and an heavy: but the greater the judgement is, when it is deserved, and threatned; the greater the C mercy is, if it be afterwards forborn: as some of this was. But what soever becometh of the judgement: here we see is mercy good store. God who is brich in mercy, and delighteth to be stiled the God of mercies, and the d Father of mercies, abundantly manifefteth his mercy in dealing thus graciously with one that deserved it so little. Here is mercy, in but threatning the punishment, when he might have inflicted it; and more mercy, in not inflicting the punishment, when he had threatned it. Here is mercy first, in suspending the Punishment, [I will not bring the Evil:] and mercy again, in suspending it for so long a time, [I will not bring the Evil in his D dsies.] Of these two points we shall entreat at this time: and first and principally, of the former.

[1 will not bring the evil.] It is no new thing to them, that have read the sacred Stories with observation, to see God, when men are bumbled at his threatnings, to revoke them, See God, when men said his threatnings, to revoke them, See Gods manner; when men change their deeds, to change his doom; when they rengunce their sins, to recal his sentence; when they repent of the evil they have done against him, to Repent of the evil be had said he would do against them. Search the Scriptures, and say if things run not thus, as in the most ordinary course; God commandeth, and Man disobeyeth; Man disobeyeth, and God threatnesh, and Man repenteth; Man repenteth, and God sarbeareth. Rehimelech, then are but a dead man, because of the woman which thou hast taken! but Abimelech

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Ezck. 18.31. & 33. 11. b J.r. 5. 1.

c Elay 1. 24.

d Mat. 23.27. e Ofce 11. 8.

f Pfal. 103.8. g Ovid. 1. de

6.

h Chrys. in Gen. hom. 25 Did This en He-भार के हिंदे में स्थाप के मार्ड απειλής, ε πεαγμαζεύε-το. Nazianz, Non pradixit, nt veniat, sed ne veniat. Hici See Diony f. Halicarn.lib. 2. Antiqu. Liv. 1. Dec. 1. Cic. 1. de Offic.

k Num. 25.8. 1 2 Sam. 6. 7. m Acts 5.5,10. n Healige, Tra huns ma-Borres, no Tw φόβω σωφεςredirtes, me-वंगः है नियं वं-במשמצדווסוף, אין त्ये व्याप्तक्षंत्रसङ् व्याप्ते वेश्यंदृष्ट катаснотирий. Chrysoft, in Gen. hom 25.

hall I doe unto thee? O Fudah, how hall I entreat thee? " Why will ye dye, O ye boule of Ifrael? Run to and fro through the streets of Ferusalem, and feek if you can find a man, but a man, that I may parden it.] But vengeance cometh on heavily and unwillingly, and draweth a figh from him; [Hen consolabor! Ah I must, I see there is no remedy, I must ease me of mine adversaries, and be avenged of mine enemies ; d Ob ferusalem, ferusalem, that killest the Prophets--how oft would I, &c, c How hall I give thee up Ephraim? --- my heart is turned within me; my repentings are kindled together.] So is our God f flow to anger, and loth to strike (& Quique dolet quoties cogisur effe ferox :) but plenseous in mercy, as David describeth him in P[al. 103. Never was a man truly and inwardly humbled, but God in the riches of his special mercy, truly pardoned him: never was a man so much as but outwardly humbled, as Ahab here, but God, in his common and general mercy, more or less forbare him.

Secondly, the end of Gods threatnings also confirmeth this point. For, doth he threaten evil, think ye, because he is resolved to inflict it? Nothing less: rather, to the contrary, he therefore threatneth it, that we by our repentance may prevent it, and so he may not inflict it. h werkeyen as mixen imayen munela, da tiro moror iva mi imaye, faith St. Chryfostom: he foretelleth what he will bring upon us, for this very purpose, that he may not bring it upon us; and warneth before he friketh, to make us carefull to avoid the froke. In the ancient Roman State and Discipline, the manner was, before they made warr upon any people, first to send i Heralds to proclaim it, (Bellum indicere ne inferrent,) to the end, that if they would make their peace by submission, they might prevent the warr; nor so only, but be written also in albo amicorum, enrolled as their friends and confederates. So God sendeth his Heralds the Prophets, to threaten vengeance against sinners: not thereby to drive them from hope of mercy, but to draw them to repentance and humiliati- D on; whereby they may not only turn away the vengeance threatned, but also (if they perform them unseignedly, and with upright hearts) interest themselves farther in his favour and love. Nor is it to be accounted among the least of Gods mercies, when he might in his just displeasure overwhelm us in the very act of our finnes, as k Zimri and Cosbi were run thorow in the very act of filthiness; and as 1 Uzzah and m Annanias and Sapphira, and some few others whom God picked out to shew exemplary judgement upon, were strucken dead upon the sudden for their transgreffions: When God might in justice deal with the same rigour E against us all; I say, it is not the least of his mercies, that he forbeareth and forewarneth, and foretelleth and threatneth we before he punish; that " if we will take any warning, he may do better to us than he hath said, and not bring upon us what he hath threatned.

A

A point very a eful and comfortable ! if it be not derogatory to Gods with. Let us therefore first clear that, and then proceed to the Wes. If God thus revoke his threatnings, it seemeth he either before means not what he spakes when he streatned; or else after when he revoketh, repenteth of what he means : either of which to imagine, farr be it from every Christian heart; since the one mu keth God a dissembler, the other a changeling; the one chargeth him with falshood, the other with lightness. And yet the Scriptures sometimes speak of God, as if he a grieved for what he did, or b repented of what he spake, or altered what he had purpoled : and for the most part, such like affections are given him in fuch places, as endeavour to fet forth to the most life his great mercy and kindness to finful mankind. We all know, we cannot indeed give God any greater glory than the glory of his mercy : yet must know withall, that God is not so needy of means to work our his own glory, as that he should be forced to redeem the glory of his merey, with the forfeiture either of his Truth or Stedfaffness. We are therefore to lay this as a firm ground and infallibles that our God is both truly Unchangeable, and unchangeably True. The strength of I rael is not as man that he should be ; nor as the fon of man, that he should repent : his words are not a Tea and Nay, neither doth he use lightness. But his words are, Yea and Amen, and himself e yesterday, and to day, and the same for ever: Heaven and Earth may pass away, yea, shall pass away; but not the least stittle of Gods words shall pass away unfulfilled. h They may wax old as a garment, or as a vesture shall be change them, and they shall be changed; but he is the same, and his years fail not: neither do his purposes fail, nor his promises fail, nor his threatnings fail, nor any of his words fail. Let Heaven, and Earth, and Hell, and Angel, and Man, and Devil, and all change: still i Ego | Mal. 3.6. Dens, & non mutor; God he is the Lord of all, and he changeth

As for those Phrases then of Repenting, Grieving, &c. which are spoken of God in the Scriptures: that k my runifams, whereof Saint Chryloftem so often speaketh, falveth them. God speaketh to us; and therefore speaketh as we use to speak, and frameth his language to our dulness, and teacheth us by mour own phrases what he would have us learn : as Nurses talk half syllables, and a lipse out broken language to young children. But what is lo spoken dissammassis of God, after the manner of men; must yet be understood scorpemes, so as besitteth the Majesty and perfecti-

a Gen. 6. 6. Pfal. 95. 10. b Gen. 6. 6. 1 Sam. 15.11 Jer. 18. 8. Amos 7.3, 6. Jon. 3. 10.

c Num. 23.19 1 Sam 15. 29. d 2 Cor. 1. 19, 20. e Heb. 13. 8. f Mat. 24.35. R Mia rapaia. Mar. 5. 18. h Pfal. 102. 16, 27.

8.

k Ald To d-דבאפר או אי-MITTERS Sta-POISS TOUTH εχεήσωλο τη συγκεταβί-

າເຊັ້ນ ເກີຣ ຂໍ້ແລກີຣ ເກີຣ ທີ່ ແລະ ເປັດສຸດ Chrysoft, in Gen. hom. 3. So also lbid, hom. 15. & 16. & 66 & in Pl 6 & passion. 1 Pro capturalites, non projuo statu. Bernard. 1. 5. de Consid ad Eugen. ກ Tois σωντείρους ຄືເຂົ້າ ອ້າວາດສຸດ ເຂົ້າ ທີ່ເຂົ້າ ທີ່ເຂົ້າ ທີ່ ເຂົ້າ ທີ່ ທີ່ ເຂົາ ທີ່ ທີ່ ທີ່ ເຂົ້າ ທີ່ ທີ່ ທີ່ ເຂົ້າ ທີ່ ເຂົ້າ ທີ່ ເຂົ້າ ທີ່ ທີ່ ເຂົາ ທີ່ ທີ່ ທີ່ ເຂົ້າ ທີ່ ເຂົ້າ ທີ່ ທີ່ ທີ່ ເຂົ້າ ທີ່ ທີ່ ເຂົ້າ ທີ່ ທີ່ ທີ່ ເຂົ້

Cc 2

on

2 Nunquam primi confilii Deos pænitet. Seriec 6. de benef. 23. b Quod dicit (Pænitentiam agam) intelligitur me on of his divine nature. When he repented then, we are not so to conceive it, as if God a changed his mind, or altered any thing of his everlasting purpose and counsel, either in substance or circumstances: it only a importeth, that he now doth not that; which, so far as we could reasonably conjecture by his mords, or warks, or our deserts, or otherwise, seemed to us to have been his purpose to have done.

This for the Phrases: but yet the main doubt for the thing it self

Standth uncleared. Abimelech and Hezekiah Shall dye, and yet A-

taphorice dictum : nam homines, quando non implent quod comminati sunt, ja itere videntur. Aquin Y. qualt. 19. 7. 2d. 3.

9.

bimelech and Hexekiah shall not dye; Nineveh stall be destroyed, and yet Ninevel shall not be destroyed; I will bring evilupon Abab's house, and yet I will not bring it: is not this Yea and Nay? is not this a plain contradiction? How is there not here a plain change of Gods will? If not for substance; because the things were at length performed : yet at least in circumstance ; because they were not performed at those times, and in that manner, as they were threatned and foretold. That wretched miscreant Vor fries, instead of untying this knot, cutteth it : who, to maintain Pelagian conclusions & from blasphemous Principles, trembleth not to affirm, . In parte aliqua divini decreti fieri aliquam mutationem; that there may be some change made in some part of Gods decree. An affertion unbefeeming an ingenuous Pagan, and to be for ever abhorred and held accurfed by every foul that professeth it self christian. Admit this once: and let Man, yea and the Devil too, be true; and only God a lyer. Leave we him therefore to the judgement of that great God, whom he hath blasphemed; and seek we better satisfaction. That of Aguinas, and the Schoolmen, is true, but subtile: that God doth sometimes a Velle mutationem, though D he doth never Mutare voluntatem; that though he never changeth his will, yet he sometimes willeth a change. That of Gregory is plainer, and no less true; Mutat Dem sententiam, non consilium; God sometimes changeth the sentence which he hath denounced, but never the Counsel which he hath decreed. Others, otherwise:

c Vorst. de Deo.

d Aquin. 1.
qu. 19. 17.
c Cum exterius mutari videtur fententia,
confilium non
mutatur; quia
de unaquaque
re immutabiliter intus confiituitur; quicquid foris mutabiliter agitur.
Gregor. in
Moral.

10.

different terms.

That which is plainest, and giveth fullest satisfaction, and whereinto the answers of Gregory and Aquinas, and the rest, (as many as have spoken with any truth and pertinency to the point,) in the last resolution fall; is briefly this. In the whole course of Scripture, Gods threatnings, (and so his promises too,) have ever a condition annexed unto them in Gods purpose: which though it be not ever, (indeed but seldome) expressed; yet is it ever included, and so to be understood. All Gods promises, how absolutely

divers men conceiving the same answer for substance, in divers and

VIII

lutely foever expressed, are made sub conditione Obedientia: and all his shreatnings (how absolutely societ expressed) sub condiobedience, in all Promifes ; and of continuing in Impenitency, in all Threatnings; are to be underflood of course; whether they be expreffed, or not. This is plain from those two famous places before cited, Fer. 18. and Ezek. 33. When I fay to the wicked, Thou shals furely dies if the wicked turn from his fin, &c. he shall furely live, he shall not die. Where Almighty God plainly teacheth us, that we ought to to conceive of all his threatnings, be they never to peremptorily ferdown, (as what more peremptory than this, Thou fhale (arelydye?) as that he may referve to himself a power of revocation in case the parties threatned repent. The examples make it plain. Abimelebb shall die for taking Sarah: understand it; unless he reftore her. Forty daies, and Nineveh shall be destroyed : understand ir with this refervation; unless they repent. And so of all the

But why is not that clause expressed then? may some demand. I answer : first, it needeth not; secondly, it booteth not. First, it needeth not. For God having in Ferem. 18. and Ezek. 33. and elfewhere, instructed us in the general, that all his Threatnings are to be understood with fuch claufes and conditions and refervations; it is needless to repeat them in every particular: As amongst Christian men, who acknowledge Gods providence to rule in all things, and to dispose of all actions and events; it is needless in every speech de futuro contingenti to express this clause [if God will]; we will go to fuch or fuch a place, or do fuch or fuch a thing, if God will: because we readily conceive it, as a clause, which either is, or should be understood in every such speech, as b S. Fames b Jam. 4. 15. requireth. And fo in many promises amongst men, this clause, though not expressed, is yet allowed of course, and to common intendment understood, [Rebus sic stantibus; things standing and continuing as now they are:] fo as if a man make a promife absolutely, without expressing that or any other like clause of Limitation or Exception, if in the interim some such unexpected Accident befall, as maketh that either he cannot or may not do what he promifed; we may not in right reason charge such a man with breach of promise, if he perform not all he promised: because the foresaid clause, though not expressed, is yet presumed to have been intended by the promiser. And that Gods Threatnings, as de jure they ought to be by us when we bear them, so de facto they were understood by him when he made them, with a fecret clause of refervation and exception in the case of Repentance; appeareth by the usual practice of many upon such threatnings, and the use they

made of them. The Ninevites when Jonah preached destruction within forty daies, without any express clause of Repentance;

Cc 3

Jer, 18. 7 8. hom. 5. ad pop. Antioch.

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a Jon. 3.9.

12.

b Pfal. 85.10.

c Deus perseveravit in proposito sub, misereri volens ab initio. Hieron. in Jon. 3.

d 'El un'
Teslus Xon
[in Lino]
in an inkerous
oi in laptinistes
out, un inkerous
chryl. houn, si
ad pop. Antioch.

13.

yet understood it so: else had it been in vain for them to have repented at all, out of an hope of preventing the judgement by their repentance; as their speeches shew they did. "For who can tell, say they, if God will turn and repent, and turn away from his fierce anger, that we perish not? The like may be said of Asimelech, Heze-high, and others; and of Ahab in this place.

Again, as it is sometimes needless, so it is alwayes bootless, to express this clause of repentance in the threatnings of God. The expressing of it can do little good; secure ones will repent never the fooner for it : But it may do much harm; fecure ones may thereby put themselves in fairer hope of forbearance, and so linger their repentance till it be too late. Beloved, it is admirable to observe and disconfigure are son, Gods gracious courses, which he wieth for the calling of men to repensance. In this particularity whereof we now speak, fee how his Mercy and Truth are met together, and do most lovingly embrace each other. Where he spareth in the end, it is most certain he ever meant to spare from the beginning: but that his everlasting purpose is part of his secret counsel, and unrevealed will; which as we cannot learn, so we may not seek to know, till the event declare it. Now to bring this his fecret purpose about, he must work those men to repensance, whom he hath C thus everlattingly purposed to spare: else his justice should become questionable, in finally sparing the impenitent. Amongst other means to work men to Repentance, this is one, to d threaten them with fuch judgements, as their fins have deserved: which threatning the more terrible it is, the more likely it is to be effectual; and the more peremptory it is, the more terrible it is. So then God, to bring those men to Repentance whom he meaneth to spare, in his word and by his messengers denounceth against them such judgements, as their finnes have deserved, and as his Justice without their Repentance would bring upon them; denounceth them D I say absolutely and in a peremptory form, without any express clause of refervation or exception, the more to terrifie and affright them, and to cast them down to the deeper acknowledgement of his Justice and their own unworthines: which are yet to be understood conditionally; and interpreted with refervation and exception of Repentance.

You have heard evidence enough to acquit Gods Truth; and do by this time, I doubt not, perceive how, as in all other things, so in the revoking of his threatnings, Gods Mercy and his Truth go hand in hand together. Let us now see what profitable Inferences may be raised hence for our use. The summe of all we have said, is but this. Gods threatnings are terrible; but yet conditional: and if he spare to execute them, when we are humbled by them; it is a glorious illustration of his Mercy, but without the least impeachment of his Truth. Here is something for

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A the Distressed, something for the Secure, something for All, to

First; for the Distressed. Consider this, and take comfort; all you that a mourn in Sion, and groan under the weight of Gods heavy difpleasure, and the fearfull expectation of those bitter earles and judgements, which he hath threatned against sinne. Why do you spend your strength and spirit, in gazing with broad eyes altogether on Gods Justice, or Truth: take them off a little, and refresh them, by fastening them another while upon his Mercy. Confider not only what he threatneth: but confider withall why he threatneth; it is, that you may repent: and withall how he threatneth; it is, unlesse you repent. He threatneth to cast down indeed: but unto humiliation, not into despair. He shooteth out his arrowes, even bitter words: but as b Jonathans arrowes, for b 1 Sam. 20. warning, not for destruction. Think not, he aimeth so much at thy punishment, when he threatnesh: alas, if that were the thing he fought, he could lay on load enough without words: No, it is thy amendment he aimeth at, and feeketh therein: and therefore holdeth not his tongue, that if thou wilt take it for a warning, he may hold his hand. If the Father do but threaten the Child, when the Rod lyeth by him; it is very likely he meaneth not to correct him for that time, but only to make him the more carefull to obey, and the more fearfull to offend, for the time to come. Canst thou gather hope from the chiding of thy Earthly father; and wilt thou find no comfort in the chidings and threatnings of thy heavenly Father? whose bowels of tender compassion to us-ward are fo much larger, than any earthly Parents can be; by how much himlelf the d Father of spirits is greater than those fathers of our flesh. d Heb. 12.9. Yea, but who am I, will some disconsolate soul say, that I should make Gods threatnings void? or what my repentance, that it should cancell the Oracles of truth, or reverse the sentence of the eternal Judge? Poor distressed soul, that thus disputest against thine own peace; but feest not the while the unfathomed depth of Gods Mercy, and the wonderfull dispensations of his Truth. Know, that his threatnings are not made void, or of none effect, when thou by thy repentance stayest the execution of them; yea rather then are they of all other times most effectual: for then do they most of all accomplish their proper end, and the thing for which they were intended, in thy amendment. Neither let his truth make thee despair; but remember, that the tenor of all his most peremptory threatnings runneth with an implicit refervation and conditional exception of Repentance: which condition if thou on thy part faithfully perform; the judgement shall be turned away, and yet Gods Truth no whit impaired. This for the Distressed.

Now for the Secure. Moses in Deut. 29. speaketh of a certain eroot, that beareth gall and wormwood; that bleffeth it felf when

14. a Efay 61. 3.

c "Ens ina Chryfoft, in Gen. hom. 25. Nemo punire desiderans, quod facturus eft comminatur. Hieronym. in Ion. 3.

e Deut. 29. 18, 19.

Mat. 7. 19.

God curfeth, and standeth unmoved when God threatnesh. Here | A is an Axe for that root; to hew it in pieces: and, unless it a bring forth better fruit, to cleave it out for the fire. If there be any sprigs or fourns of that root here; let them also consider what hath been faid, and tremble. Consider this I say and tremble, all you that make a mock at God, and at his Word, and imagine that all his threatnings are but Bruta fulmina, empty cracks, and Powder without that's because fundry of them have fallen to the ground, and not done the hurt they made shew of. But know, whosever thou art, that thus abusest the Mercy, and despisest the Truth of God; that as his Mercy never did, so his Truth shall never fail, B Thou fayest, some of his threatnings have done no harm: I say as much too; and his mercy be bleffed for it: but what is that, to secure thee? If any where Gods threatnings did no barm, and wrought to defiraction; it was there only, where they did good, and wrought repentance. If they have turned thee from thy fins, as they have done fome others; there is hope thou mayest turn them away from thee, as some others have done. But if they have done no good upon thee, in working thy repentance; cerdestruction. God's threatnings are in this respect, as all other his C words are, fure and stedfast; and such as b Shall never resurn void, but accomplish that for which they were sent: if not the one way, then without all doubt the other. If they doe not humble thee, they must overwhelm thee; if they work not thy conversion, they will thy raine. As some strong Physick, that either mendeth or endeth the Patient; fo are these. And therefore when judgements are denounced; refolve quickly, off or on: Here is all the choice that is left thee; either Repent, or Suffer. There is a generation of men, that (as Moles complaineth) When they hear the words of Gods curfe, bless themselves in their hearts, and say they shall have peace, D though they walk in the imagination of their own hearts; that (as Saint Paul complaineth) d Despise the riches of his goodness and forbearance and long-suffering not taking knowledge that the goodness of God would lead them to repentance; that (as S. Peter complaineth) " Walk after their own lusts, and scoffingly jest at Gods judgements, saying, Where is the promise of his coming? But let such secure and carnal fcoffers be affured, that howfoever others speed, they shall never go unpunished: Whatsoever becometh of Gods threatnings against others, certainly they shall fall heavy upon them. They that have taught us their conditions, Mofes, and Paul, and Peter, E have taught us also their punishments. Moses telleth such a one, f Deur. 29. 20. however others are dealt with, that yet f The Lord will not spare him; but the anger of the Lord and his jealouse shall smoak against that man, and all the curses that are written in Gods Book, shall light upon bim, and the Lord shall blot out his name from under heaven. Saint

c Deut. 29. 19.

d Rom. 1. 4.

e 2 Pet. 3. 3.4.

Pant telleth fuch men, that by despising the riches of his goodness and forbearance; they do but a Treasure up unto themselves a Rom. 2. 5. wrath against the great day of wrath, and of the revelation of the righteone judgement of God. Saint Peter telleth them, howsoever they not only fleep, but fort in deep fecurity; that yet b Their | b 2 Pet. 2.3. indgement of long time Reepeth not, and their damnation a rusale, not fo much as sumbereth. Doe thou then take heed, who foever thou art, and whatfoever thou dost, that thou abuse not the Mercy of God: and to divorce it from his Truth, is to abuse it. If when God threatnesh, thou layest aside his Truth, and presumest on his bare Mercy: when he punisheth, take heed he do not cry quitrance with thee, by laying aside his Mercy, and manifesting his bare Truth. God is c patient and mercifult. Patience will bear much, Mercy forbear much: but being scorned, and provoked, and dared, a Patience it self turneth furious, and Mercy it self cruel. It is Mercy, that threatnesh; it is fustice, that punisheth. Mercy hath the first turn; and if by Faith and Repentance we lay timely hold of it, we may keep it for ever, and (revenging) Justice shall have nothing to do with us. But if, careless and secure, we slip the opportunity, and neglect the time of Mercy; the next turn belongeth to Justice: which will render judgement without mercy, to them that forgat God, and despised his Mercy. That, for the Secure.

Now thirdly, and generally, for All. What God hath joyned together, let no man put asunder. God hath purposely in his threats joyned and tempered Mercy and Truth together; that we might take them together, and profit by them together. Dividat bac signis, faciunt discreta venenum; Antidotum sumet, qui fociata bibet: as he spake of the two Poylons. Either of these fingle, though not through any malignant quality in themselves, (God forbid we should think so) yet through the corrupt temperature of our fouls, becometh rank and deadly person to us. Take Mercy without Truth; as a cold Poyfon it benummeth us, and maketh us flupid with careless Security. Take Truth without Merof refless Despair. Take both together, and mix them well: as hos and cold perfons, fitly tempered by the skill of the Apothecary, become medicinable; fo are Gods Mercy and Truth restorative to the foul. The confideration of his Truth humbleth us; withour it, we would be fearlesse: the consideration of his Mercy Supporteth us; without it, we would be hopelesse. Truth begetteth Fear and Repentance; Metcy, Faith and Hope: and these two, Faith and Repensance, keep the foul even, and upright, and steddy, as the ballast and fail doe the thip; that for all the rough waves and weather than encountereth her in the troublesom sea of this World, she miscarrieth not, but arriveth safe and joyfull in Dd

c Pfal.145.8.

d Furor fit lesa sepius patientia.

16.

e Auson. Epig. 10.

the Haven where the would be. Faith without Repentance, is not | A Faith, but Presumption; like a Ship all fail, and no ballast, that tippeth over with every blaft : and Repentance without Faith, is not Repentance, but Despair; like a Ship all ballast, and no fail, which finketh with her own weight. What is it then that we are to do, to turn away Gods wrath from us, and to escape the judgements, he threatneth against us? Even this: As in his Comminations he joyneth Mercy and Truth together; so are we in our Hamiliations to joyn Faith and Repentance together. His threatnings are true: let us not presume of forbearance; but fear, fince he hath threatned, that unless we repent, he will ftrike us. Yet his threatnings are but con- B ditional: let us not despair of forbearance; but hope, although he hath threatned, that yet if we repent he will spare us. That is the course, which the godly, guided by the direction of his boly spirit, have ever truly and fincerely held; and found it ever comfortable to affure them of found peace, and reconciliation with God. That is the course, which the very Hypotrites from the fuggestion of natural Conscience have sometimes offered at, as far as Nature (enlightned, but unrenemed) could lead them; and found it effectual, to procure them at the least some forbearance of threat-

ned judgements, or abatement of temporal evils from God. Thus have you heard three Uses made, of Gods mercy in revo-

king, joyned with his truth in performing, what he threatneth. One, to chear up the distressed; that he despair not, when God threatneth: apother, to shake up the secure; that he despise not, when God threatneth: a third, to quicken up all; that they believe and repent, when God threatneth. There is yet another general Use to be made hereof; which, though it be not directly proper to the present argument, yet I cannot willingly pass without a little touching at it: and that is, to instruct us for the understanding of Gods promifes. For centraries, (as Promifes and Threatnings are,) being of the like kind and reason either with other, do mutual ly give and take light either to and from other. Gods threatnings are true and stedfast : his Promises are so too, a f Promise qui non mentitur Deus, which God that cannot lie hath promised, faith the Apostle in one place; and in another, b All the Promises of God are Tea and Amen :] and where in a third place he speaketh of Two immunable things; in which it was impossible for God to lie, his promise is one of those two. The Promises then of God are true, as his Threatnings are. Now look on those Threatnings again; which we have already found to be true, but withall conditional, and E fuch as must be ever understood with a clause of reservation or exception. It is fo also in the Promises of God : they are true, but yer conditional, and so they must ever be understood with a conditional clause. The exception there to be understood, is Repentance; and the condition here, Obedience. What God threatnesh to do unto us, absolutely in

17.

Titus I. 2.

b 2 Co: 1.20.

c Heb. 6. 18.

....

this general part of my Text, which would not be forgotten: it is the extent of time, for the suspending of the judgement [1 will not bring the Evil in his dates.] Something I would speak of it too, by your patience: it shall not be much, because the season is sharp, and I have not much fand to spend, I will not bring the evil in bis daies. The judgement denounced against Ahab's house, was in the end executed upon it; as appeareth in the sequel of the story, and especially from those words of Jehn (who was himself the instru-

ment raised up by the Lord, and used for that execution, in 4 Kings 10. 2 [Know that there shall fall to the earth nothing of the word of the a' 4 Kin 10.10. Lord, which the Lord Spake concerning the house of Ahab; for the Lord bath done that which he spake by his servant Elijah.] Which were

> enough, (if there were nothing else to be said) to justifie Gods Truth in this one particular. That which Ahab gained by his humiliation, was only the deferring of it for his time; I will not bring the evil in his daies. As if God had faid, This wretched King hath provoked me, and pulled down a carse from me upon his house,

which it were but just to bring upon him and it without farther delay: yet because he made not a scoff at my Prophet, but took my words fomething to heart, and was bumbled by them; he shall C not fay, but I will deal mercifully with him, and beyond his me-

rit: as ill as he deserveth it, I will do him this favour, I will not bring the Evil that is determined against his house, in his daies.

The thing I would observe hence, is; That, When God bath determined a judgement upon any people, family, or place ; it is his great mercy to us, if he do not let us live to fee it. It cannot but be a great grief (I say not now to a religious, but even) to any soul, that hath not quite cast off all natural affection: to fore-think and foreknow the future calamities of his countrey and kindred. b Xerxes D could not forbear meeping, beholding his huge army that followed him; only to think, that within some few scores of years so many theusands of proper men would be all dead and rotten: and yet that a thing that must needs have happed by the nerestity of nature, if no sad accident or common culamity should haften the accomplishment of it. The declination of a Commonmealth, and the funeral of a Kingdome, foreseen in the general corruption of manners, and decay of discipline, (the most certain symproms of a tottering State;) have fetched tears from the eyes, and bload from the hearts of heathen men zealously affected to their E How much more grief then must it needs be, to them that acknowledge the true God, not only to foreknow the extraordinary plagues, and miseries, and calamities which shall befall their posterity: but also to fore-read in them Gods fierce wrath, and heavy displeasure, and bitter vengeance, against their own sins,

20.

b Herodot. in Po'yh. Valer, Max. 9

. C :

DIYEL U, EZUTE TAFOR Every man is a nearest to himself: and that Charity, which looketh abroad, and seeketh not only her own, yet beginneth at home, and seeketh first her own, Whence it is, that a goaly man, as he hath just cause to grieve for posterities sake, if they must feel Gods judgements; so he hath good cause to rejoyce for his own fake, if he shall escape them: and he is no less to take knowledge of Gods Mercy, in sparing him; than of his Justice, in striking them.

23.

This point is useful many waies: I will touch but some of them, and that very briefly. First, here is one Comfort, among many other, against the bitterness of temporal death. If God B cut thee off in the midst of thy daies, and best of thy strength; if death turn thee pale, before age have turned thee gray; if the flower be placked off, before it begin to mither: grudge not at thy lot therein; but meet Gods Messenger cheerfully, and imbrace him thankfully. It may be, God hath some great work in hand; from which he meaneth to fave thee. It may be, he b Gen. 19.16, fendeth death to thee, as he fent his b Angel to Lot; to pluck
17. thee out of the midst of a froward and crooked generation, and to snarch thee away, lest a worse thing than death should happen unto thee. Cast not therefore a longing eye back upon C Sodom; neither desire to linger in the plain; (it is but a valley of tears and misery:) but up to the mountain from whence cometh thy falvation, left fome evil overtake thee. Possibly, that which thou thinkest an untimely death, may be to thee a double advantage: a great advantage, in ulhering thee so early into Gods glorious presence; and some advantage too, in plucking thee fo scasonably from Gods imminent Judgement. It is a favour to be taken away betimes, when evil is determined upon those that are left.

c Non mehercule quenquam audio hoc anno

ereptum, qui 'mili immort. ereptus ex his miseriis, & ex iniquissimă conditione vite videretur. Cic. 5. E-pist. 16. Fuit hoc luctuosum suis, acerhum patrie, grave houis omnicus: sed ii tamen Remp. casus secutium, un mili non erepta L. Crasso à Diis imm. vita, sed donata mors esse videretur. Non vidit slagrantim, & club, qui ea non vidit cum sicrent, que previdit sutura - sed ld 3. de Orat. Fortunatus ilius [Hortensii] exitus, qui ea non vidit cum sicrent, qua pravidit sutura -- sed illum videtur seticitas ipsius qua semper est usus, ab iis miseriis qua consecuta sunt, morte vindicosse, Id. in Bruto.

24.

Secondly, here is a Warning for us, to take confideration of the loss of good or useful men; and to fear, when they are going from us, that some evil is coming towards us. The Prophet complaineth of the too great and general neglect hereof in his time; d [The righteom perisheth, and no man layeth it to heart; and E merciful men are taken away, none considering that the righteom is taken away from the evil to come, Esa. 57.] When God sendeth his angel to pluck out his righteous Lots, what may Sodome expect but fire and brimftone to be rained down upon them? When he plucketh out the fairest and choisest flowers in his garden, and

d Elay 57. 1.

e Gen. 19, 16.

E

A I croppeth off the tops of the goodlieft Poppies: who can think other, than that he meaneth to lay his garden waste, and to turn it into a wild wildernesse? when he undermineth the main pillars of the house, taketh away the very props and buttresses of Church and Common-weal; sweepeth away religious Princes, wise Senators, zealous Magistrates, painfull Ministers, men of eminent ranks, gifts, or example: Who can be secure, that either Church, or Common-weal shall a stand up long; and not totter at least, if not fall? God in Mercy taketh such away from the evil to come: we in wisdom should look for evil to come: when God taketh fuch away.

Thirdly, here is instruction for worldlings, to make much of those few godly ones that live among them: for they are the very pawns of their peace, and the pledges of their fecurity. Think not,

ye filthy Sodomites, it is for your own fakes, that ye have been spared so long; know to whom you are beholden: This Fellow that came in to sojourn among you, this stranger, this Lot, whom you so hate, and malign, and disquiet; he it is that hath bayled you hitherto, and given you protection. Despise not Gods patience, and long-suffering, ye prophane ones; neither bless your selves in your ungodly wayes; neither say, We profper, though we walk in the lusts of our hearts. This and thus we have done, and nothing hath been done to us, God holdeth his hand, and holdeth his tongue at us; furely " He is such a one Pfal 50,21. as our felves. Learn, O ye despifers, that if God thus forbear you, it is not at all for your own fakes, or because he careth not to punish evil doe's; no; he hath a little remnant, a d little flock, a d Luk. iz. 13. little handfull of his own among you; a e few names that have e Revel. 3. 4. the land, and that f weep and mourn in secret, and upon their f Ezek 9.4. beds, for your abominations, whom you hate, and despise, and persecute, and defame, and account as the very summe of the people, and the refuse and off-scouring of all things; to whom yet you owe your preservation. Surely, if it were not for some godly Feboshaphas or other, whole & presence God regardeth among you; if it | 8 4 King. 3.14. were not for some zealous Moses or other that h standeth in the h Pfal. 106.23. gap for you: Gods wrath had entred in upon you long ere this, as a mighty breach of water; and as an overflowing delage overwhelmed you; and you had been swept away as with the i Bee- i Esay 14.13. some of destruction, and devoured as stubble before the fire. It is k The innocent that delivereth the Land, and reprive h it from de k Johnn. 30. struction, when the sentence of desolation is pronounced against it; and it is delivered by the purenesse of bis hands. O the goodness of our GOD! that would have spared the five Cities of the Salt-Sea, if among fo many thousands of beaftly and filthy persons there had been found but 1 Ten righteous ones; and that was for | Gen. 18.32.

a Periture urbis, aut malorum immi. neatium, vel hoc primum indicium eft, fi decidant viri confultores ---Ambrof. de Cain & Abel, c. 3.

25.

b Gen. 19.9.

E

Father, Son, and Spirit, three persons, and Crc.

A D



AD

POPULUM.

The Third Sermon.

At Grantham Linc. Jun. 19. 1621.

3 KINGS 21. 29.

—I will not bring the evil in his daies: but in his sons dayes will I bring the evil upon his house.



Come now this third time to entreat of this Scripture, and (by Gods help) to finish it. Of the three parts whereof, heretofore propounded, viz. 1. Ahab's Humiliation; 2. The suspension of his judgement for his time; 3. And the Devalution of it upon Feberam: the two former having been

already handled; the last only now remaineth to be considered of. In the prosecution whereof; as heretofore we have cleered GOD's Holiness, and Truth: so we shall be now occasioned to clear his fustice, from such imputations, as might seem to lie upon it from this Act. And that in three respects; accordingly as feheram, who standeth here punishable for Ahab's sin, may be considered in a threefold reference to Ahab: that is to say, either relate, as the son of Ahab; or disparate, as another man from Ahab; or comparate,

a 4 King. 3.2. Quisquam est bominum, qui fuisse illum [Jovem] Deum credat, tam injustum, tam

2.

as a man a not altogether so bad as Ahab. Now what b Justice A first to punish the son for the father? or indeed secondly, any one man for another? but most of all thirdly, the leffe offender for the greater?

impium, nec mortalium saltem constituta servantem; apud quos nesas haberetur magnum, alterum pro altero plesti, & aliena delista aliorum cervicibus vindicari? Atnob. contr. Gent. lib. 7.

It is not a matter of fo much difficulty, as at the first appearance it feemeth, to clear these doubts; if all things thereto appertaining be duly and distinctly considered. The greatest trouble will be, (the things being of more variety than hardness,) to fort B them in fuch manner, as that we may therein proceed orderly and without confusion. Evermore, we know, Certainties must rule Uncertainties; and clear truths, doubtfull: it will be therefore expedient for us, for the better guiding of our judgements, first to lay down some Certainties; and then afterwards by them to meafure out fit resolutions to the doubts; and then tastly from the premiles to raile some few instructions for our use.

The first Certainty then, and a main one, is this. Howsoever

3. c Rom. 3.5, 6.

d Gen. 18. 25.

things appear to us, yet God neither is, nor can be unjust; as not in any other thing, so neither in his punishments. c Is God unrighteous, that taketh vengeance? God forbid: for then bow shall God judge the world? a shall not the Judge of all the earth doe right? Indeed the reasons of his Justice oftentimes may be, oftentimes are, unknown to us: but they never are, they never can be, unrighteous in him. If in a deep point of Law, a learned discreet Judge should upon sufficient grounds give sentence, flat contrary to what an ordinary by-stander would think reason, (as many times it falleth out;) it is not for the grieved party to complain of injustice done him: he should rather impute what is done, to want of skill in himfelf, than of Conscience in the Judge. Right so, if in many things D Gods proceedings hold not proportion with those characters of Justice and Equity, which our weak and carnal reason would express, we must thence inferr our own ignorance, not his injustice. And that so much the rather; because those matters of Law are "fuch as fall within the comprehension of ordinary reason; where-" as the wayes of God are farr removed out of our fight, and advan-

" ced above our reach: and besides, an earthly Judge is subject to "misprission, mis-information, partiality, corruption, and sun-"dry infirmities that may vitiate his proceedings, whereas no

"fuch thing can possibly fall upon the divine Nature. David "hath taught us in the Pfalm, that " The righteonfness of God is as " the great mountains, and bis judgements as the great deep. A great "Mountain is eath to be seen; a man that will but open his eyes

"cannot over-look it: but who can see into the bottom of the " Sea, or finde our what is done in the depths thereof? Whatfo-

E

c Plal. 36. 6.

Ee 2

VIII

E

a Heb. 12. 11.

b Est planè quasi savitia, medicina de fealpelli -- Non tamen fecari ideireo malum: quia dolores wiles affert -ululans ille, & gemens & mugiens inter manus medici, postmodum eafdem mercede cumulabit. Tert. in Scorp.cap.g. d Heb. 12. 11. Ads 5. 41. e Phil. 1. 23.

5. f Rom. 6. 23.

g: Oil A' orn-SER THE BERRY susarporeir. Marmoreo tumulo Licinas jacet; at Cato parvo : Pempeius mullo. Credimus effe De-os ? Varro. See Plat. de leg. Cic. 3. de Nat. deor. Senec. de provid. Aug. 3. de lib. arb. 2. Menand. apud Stob. Serm. 104 h Pfal. 73. 23.

i 1bid. 17.

old festered fore searched and sindged; so to the Christian, to have Gods correcting hand lie heavie upon him in some temporal affliction: The Apostle telleth us plainly, 2 No affliction for the present is joyous, but grievous.) But involuntary it is no more in him, than those other things are in them. As therefore the Merchant, though it pity his heart to fee so much wealth irrecoverably lost, yet getteth the best help, and useth the best speed he can to empty the Vessel of them, for the saving of his life; and as the Patient, though he smart when the wound is dressed, yet thanketh and feeth the Surgion for his pains, in hope of future ease: so the Christian, though these temporal evils somewhat trouble him, yet he is willing to them, and he is cheerful under them, and he acknowledgeth Gods goodness in them, and returneth him thanks for them; because he knoweth they are sent for his future good, and that they will at the last c yield him the peaceable fruit of righteonsness, when he shall have been sufficiently exercised thereby. See d Peter and John rejoycing, when they suffered for the Name of Jesus, and S. Paul so far from fearing, that he clonged after his diffolution; and the bleffed Martyrs running to a faggot, as to a feast. Verily, Gods children fee great good in these things, which others account evils: and therefore they take them not as bare punishments sent to afflict C them; but as glorious trials to exercise them, as gracious corrections to humble them, as precious receipts to purge and recover, and restore, and frengthen them.

So that it is not any of the temporal evils of this life; but much rather the everlasting pains of hell, wherein the just reward and punishment of sin properly and especially consisteth. f The wages of sin is death: the proper wages of sin eternal death. For so the Antithesis in that place giveth it to be understood, viz. of fuch a death as is opposed to Eternal Life, and that is Eternal Death; [The wages of sin is death: but the gift of God is Eternal Life.] Rom.6. By the distribution of those Eternal punishments then, we are rather to judge of Gods righteousness, in recompensing sinners; than by the dispensation of the temporal evils. It was a stumbling block to the 8 heathen, to see good men oppressed, and vice prosper: it made them doubt; some, whether there were a God, or no; others nothing better, whether a providence, or no. But what marvel if they stumbled, who had no right knowledge either of God, or of his providence; when Job, and David, and other the dear children of God have been much puzled with it? David confesseth in Pfal. 73. that h His feet had wellnigh slipped, when he saw the prosperity of the wicked: and certainly down he had been, had he not happily stepped i into the Sanctuary of God, and there understood the end of these men. Temporal evils, though they be fometimes punishments of fin: yet they are not ever tent as punishments, (because sometimes they have other

ends and uses, and are ordinabilia in melius;) and secondly, they are never the only punishments of fin; because there are greater and more lasting punishments reserved for sinners after this life of which there is no other use or end, but to punish, since they are not ordinabilia in melius. If we will make these temporal evils the measure, whereby to judge of the Fuffice of God, we cannot secure our selves from erring dangerously: Gods purposes in the dispensation of these unto particular men being unfearchable. But those everlasting punishments are they, wherein Gods Justice shall be manifested to every eye, in due time; at that last day, which is therefore called by Saint Paul, Rom. 2. The day of wrath, and of the revelation of the | a Rom. 2. 5. righteom judgement of God. Implying, that howfoever God is just in all his judgements and acts of providence, even upon earth; yet the Counsels and Purposes of God in these things are often fecret, and past finding out: but at the last great day, when b He shall render b 1bid. 6. to every man according to his works his everlasting recompence; then his vengeance shall manifest his wrath, and the righteou[ne]s of his judgement shall be revealed to every eye in the condign punishment of unreconciled sinners. That is the fecond Certainty; Temporal evils, are not alwaies, nor simply, nor properly, the punishments for fin.

If any man shall be yet unsatisfied, and defire to have Gods jufice somewhat farther cleared, even in the disposing of these temporal things: although it be neither safe, nor possible for us, to fearch far into particulars, yet some general satisfaction we may have from a third certainty; and that is this. Every evil of pain, whatfoever it be, or howfoever confidered, which is brought upon any man, is brought upon him evermore for fin, yea and that also for his own personal sin. Every branch of this affertion would be well marked. I say first, [Every evil of pain, what soever it be;] whether natural defects and infirmities in foul or body, or outward afflictions in goods, friends, or good name; whether inward distresses of an afflicted, or terrours of an affrighted conscience; whether temporal or esernal Death; whether evils of this life, or after it: or whatfoever other evil it be, that is any way grieveus to any man;

every fuch evil is for fin.

I fay, secondly, every evil of pain, how soever considered : whether formally, and sub ratione pana, as the proper effect of Gods vengeance and wrath against sin; or as a fatherly correction and chastifement, to nursure us from some past sin; or as a medicinal preservative, to strengthen us against some future sin; or as a clogging chain to keep under and difable us from fome outward work of sin; or as a fit matter and object whereon to exercise our Christian graces of faith, charity, patience, humility, and the rest; or as an occasion given and taken by Almighty God, for the greater manifestation of the glory of his Wildom, and Power, and Goodness, Ee 3

6.

....

A | if any man eat four grapes, his own teeth (and not anothers for him) shall be set-on edge thereby. For indeed, how can it be other wife? or who can reasonably think, that our most gracious God, who is so ready to take from us the guilt of our own, should yet lay upon us the guilt of other mens sins? The only exception to be made in this kind, is that alone satisfactory punishment of our blessed Lord and Saviour Jesus Christ: not at all for bis own sins, (far be the impiety from us, so to imagine; for " He did no fin, neither was there any guilt found in his mouth :) but for ours, b He payed that which he never took; it was For our transgressions that he was wounded, and the chastisement of our peace was laid upon him. Yet even those meritorious sufferings of his, may be said (in a qualifted sense) to have been for his own sins: (although, in my judgement, it be far better to abstain from such like speeches, as are of ill and suspicious sound, though they may be in some fort defended.) But how for his own fins? his own by Commission? by no means: (God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy:) but his own by c Imputation. Not that he had sinned, and so deserved punishment: but that he had d taken upon him our sins, which C deserved that punishment. As he that undertaketh for another mans debt, maketh it his own, and standeth chargeable with it, as if it were bis own personal debt: so Christ, becomming surery for our fins, made them chis own, and so was punishable for them, as if they had been his own personal sins; f Who his own self bare our sins in his own body upon the tree, 1 Pet. 2. That he was punished for us, who himself deserved no punishment; it was, because & He was made fin for us, who himself knew no sin. So that I say, in some fense the affertion may be defended universally, and without exception: but yet I desire rather it might be thus; Christs only excepted, all the Pains and Evils of men are brought upon them for their own fins.

These three points then are certain: and it is needfull they should be well understood and remembred; because nothing can be objected against Gods Justice, in the punishing of sin, which may not be easily removed, if we have recourse to some one or other of these three Certainties, and rightly apply them. All the three doubts proposed in the beginning, have one and the same refolution: answer one; and answer all. Ahab here sinneth by oppression: and yet the evil must light, though not all of it (for some part of it fell, and was performed upon Ahab himself) yet the main of it upon his fon Jehoram. [I will not bring the evil in his days, but in his sons days will I bring the evil upon his house. It is not Jehorams case alone: it is a thing that often hath, and daily doth befall many others. In Genesis 9. when Noah's ungracious son Ham had discovered his Fathers nakedness: the old man (no

b Pfal. 69. 4 no i peccavi & rænas dabam. Aug. Ibid.

c Esay 53. 5. d Delictorum Aug. in Plal.

e Del eta nostra sua deli-Eta fecit, ut justitiam suam nostiam justitiam faceret. Aug. exp. 2. in Pfal. 21. f 1 Per. 2.24. 3 2 Cor. 5 21.

10.

doubt,

kinds, too long to rehearse. And all these temporal judgements,

o Num. 16.

27. 33.

their fathers fins might bring upon them: even as the faith; and versues, and other graces of the fathers do sometimes conveigh temporal blessings to their posterity. So Ferusalem was faved in the siege by Senacherib, for a David's fake, many years after his death; Estay 37. 35. And the succession of the Crown of Israel continued in the line of b Fehn for four descents; for the zeal that he shewed against the worshippers of Baal, and the house of Abab. So then, men may fare the better; and so they may fare the worse too; for the vertues, or vices of their Ancestors. Outwardly, and temporally they may: but spiritually and eternally they cannot. For as hever yet any man went to heaven for his fathers goodness; so neither

to bell for his fathers wickedness.

If it be objected; that for any people or person to suffer a famine of the word of God, to be deprived of the use and benefit of the facred and faving ordinances of God, to be left in utter darkness without the least glimple of the glorious light of the Gofpel of God, without which (ordinarily) there can be no knowledge of Christ; nor means of Faith, nor possibility of Salvation; to be thus visited, is more than a temporal punishment: and yet this kind of spiritual judgement doth sometimes light upon a Nation or people, for the unbelief, and unthankfulnefs, and impenitency, and contempt of their Progenitors whilest they had the light: and that therefore the Children for their Parents, and Posterity for their Ancestry are punished not only with Temporal, but even with Spiritual judgements also. If any shall thus object, one of these two answers may fatisfie them. First, if it should be granted, the want of the Gospel to be properly a spiritual judgement; yet it would not follow that one man were punished spiritually for the fault of another. For betwixt private persons, and publick societies there is this difference : that in private persons, every succession maketh a change; so that when the Father dyeth, and the fon cometh after him, there is not now the fame person that was before, but another : but in Cities, and Countreys, and Kingdoms, and all publick societies, succession maketh no change; fo that when d One generation passeth, and another cometh after it, there is not another City, or Nation, or People than there was before, but the fame. If then the people of the same land should in this generation be visited with any such spiritual judgement, as is the removal of their Candlestick, and the want of the Gospel, for the fins and impieties of their Ancestors in some former generations: yet this ought no more to be accounted the punishment of one for another; than it ought to be accounted the punishing of one for another, to punish a man in his old age, for the fins of his youth. For as the body of a man, though the primitive mossture be continually spending and wasting therein, and that decay be still repaired by a daily supply of new and alimental moysture, is yet truly the same body; and as a River fed with a living

a Efay 37. 35.

b 4 Kin, to.30.

13.

d Ecclef. 1. 4. Vid. responsionem Alfeni J. C. 1. 76. ff. de Judiciis.

Ff

3 King. 21. 29. The I bird Sermon.

deed a kind of punishment, though not then deserved, but formerly. Fourthly, and most to the present purpose; because not sel-dome the a Father himself is punished in them, who through tenderness of affection taketh very much to heart the evils that happen to his child; fometimes more, than if they had happened to himself. See David b weeping and puling for his traiterous fon Absalom, when he was gone; more affectionately, than we find he did for the hazzards of his own person, and of the whole Stare of Ifrael, whiles he lived. For if it be a punishment to a man to fustain losses in his cattel, or goods, or lands, or friends, or any other thing he hath: how much more then in his children, of whom he maketh more account than of all the rest, (as being not only an Image, but even a d part of himself;) and for whose fakes especially it is, that he maketh so much account of the rest ? The Egyptians were plagued not only in the blafting of their corn, the murrain of their cattel, the unwholfomness of their waters, the annoyance of vermine, and fuch like; but also and much more in the death of their of first-born: that was their last, and greatest plague. The news of his children flain with the fall of an house, did put Job (though not quite out of patience, yet) more f to the trial of his patience, than the loss of all his substance befides; though of many thousands of oxen, and Asses, and Sheep, and Camels. Now if no man charge God with injustice, if when a man finneth, he punisheth him in his body, or goods, or good name, or in other things: why should it be suspected of injustice, when he finneth, to punish him in his children? at least there, where the evil of the children seen or foreseen, redoundeth to the grief and af-fliction of the father? And so was David's murther and abultery justly punished in the loss of his Incestuous son Amnon, and of his murtherous fon Absalon. Upon which ground, some think that clause [Unto the third and fourth generation] to have been added in the fecond Commandement, respectively to the ordinary ages of men; who oftentimes live to fee their children to the third, and fometimes to the fourth generation; but very seldome farther: Implying, as they think, that God usually punisheth the sins of the fathers upon the children, within such a compass of time, as they may in likelihood fee it, and grieve at it; and then what ever evil it be, it is rather inflicted as a punishment to them, than to their children, This in part satisfieth the doubt: that the punishments which God layeth upon the children for the fathers fins, are only temporal punishments, and consequently by our second ground not properly punishments.

But yet for so much as these temporal evil, (be it properly, be it improperly,) are still a kind of Punishment; and we have been already taught from the third ground, that all evils of punishment, whether proper, or improper, are brought upon men evermore

Baçonegy κολάσεως λό-२०४, को उद्देश स्वानिक विद्या ה פֿבעדצי ישומים Juiss 727016-Tas. Chrys. in Gen, hom, 20. Filii bona valetudo, felicitas, patrimo aium, pertinet Felicior futurus, si salvum habuer it filium; infelicior, si a-miserit. Senec. 5. de Benef. 19. Nibil interest, in se quis veritus suerit, an in liberis: cum pro affectu parentes migis in liber is terreantar.lib.8.lect. hæc quæ ff. 4. 2. Quod metus b 2 Sam. 18. 33. c 2 Sam. 19 5, 6. d Natura pater & filius eadem effe per sona pene intelligitur. Lulr. Cod. 626. de impub. Pars quodam-modo corporis ejus. 1.22. Cod. 11.47.de agr.c. & cenf. e Exod 11.5,6. f Then Job arose, &c. Job. 1, 20.

17.

g Exod. 20. 5

D

E

and only for their own personal fins: the doubt is not yet wholly removed, unless we admit of a second Consideration; and that concerneth the condition of those children, upon whom such punishments are inslicted for their fathers sins

ments are inflicted for their fathers fins.

18.

a Zuy sen ap-

wsi para.

Theophraft.

Charact, 19. b osu, ceu madads alvos

Our de M

voito xensos en mari naress. Euripid. apud Stob.

Serm. 88.

c 'Ex τε κακδ

γὰρ ἡ πόσις

πίντει κακόν, 'Ως ἐξ ἐ-

Xidung maker

ται. Egdor.

And first; It is considerable, that Children most times tread in their Fathers fleps, and continue in their sins: and so draw upon themselves their punishments. And this they do especially, by a three-fold conveyance of sin from their Parents; viz. Nature, Example, and Education. First, Nature: and this is seen especially in those sins, that are more sensual than other, and do after a fort symbolize with the predominant humour in the body. B It is plain from experience, that some sins (especially the pronenels, and inclination unto them) do follow some complexions and constitutions of body, more than others; and arise from them: As Ambition, Rage, rashness, and turbulent intermedling in other mens affairs, from Choler; Wantonness, and Licentious mirth, from Bloud; Drunkennels, and Lazinels, from Fligm; Envie, Sullennels, and implacable thirst of Revenge, from Melancholy. And these kind of fins (to note that by the way) do oftentimes prove our master-sins; such as Divines usually call our bosome, and darling, and beloved fins, (Peccasum in delicius) C because a naturally we have a stronger proneness and inclination to these, than to other fins. And therefore we ought to pray against, and to strive against, and to fight against these sins, and to avoid the occasions of them, especially and above all other sins. And, if it shall please God so to strengthen us with his grace, and enable us by his spirit, as to have in some good measure subdued these sins in us, and denied our selves in them: it is to be comfortably hoped, that we have wrought the main and the masterpiece of our Mertification. But to return where I was; as colour and favour, and proportion, of hair, and face, and lineament; and as dif- D eases and infirmities of the Body; so commonly the abilities, and dispositions, and tempers of the mind and affections become hereditary, and (as we say) b Run in a bloud. Natura sequitur semina quisque sue. An evil bird hatcheth an evil egge; and one 'Viper will breed a generation of Vipers.

Secondly; We are (God knoweth) but too apith, apt to be led much by examples, more by the worst, most by the nearest.

- d Velocius & citius nos Corrumpunt vitiorum exempla domestica.

Toung ones will do, as they see the old ones do before them: and they will on, non qua eundum, sed qua itur; not as their father biddeth them, but as he leadeth them. Si nociva senem juvat alea
If the stather be given to swearing, or gaming, or scoffing, or whoring, or riot, or contention, or excess in drink, or any thing else that naught is: let him counsel and advise his son as often and as earnestly as he can; he shall find one cursed example, (without

ibid.

19.
d Juvenal. Satyr. 14.
e Juv. Ibid.
f -- probum patrem effe oportet, Qui gaatum fuum probiorem, quam
ipfus fuit, pofilulat. Plaut. in
Picud.

the

B

A the fingular mercy and grace of God) to do more hurt upon him, than a thousand wholsome admonitions will do good. enda patrum vestigia ducunt, Et monstrata din veteris trabit orbita culpa.

A third means of conveying vices from parents to children, is Education: when parents train and bring up their children in those finful courses, wherein themselves have lived and delighted. So, covetous worldlings are ever distilling into the ears of their children precepts of parlimony and good husbandry, reading them lectures of thrift, and inculcating principles of getting and faving. b Sunt quadam vitiorum elementa : bis protenus illos Im buet, & coget minimas ediscere sordes. Idle wandering Beggars train up their children in a trade of begging, and lying, and curfing, and filching, and all idleness and abominable filthiness. And idolatrow parents, how careful they are to nuzzle up their Posterity in Superstition and Idolatry; I would our profest Popelings, and halfbaked Protestants, did not let us see but too often. Wretched and accursed is our supine carelesness; if these mens wicked diligence, (whose first care for the fruit of their bodies, is to poyson their fouls, by facrificing their fons and daughters to Idols;) shall rife up in judgement against us, and condemn our foul neglett, in not seasoning the tender years of our children with such religious, godly, and vertuous c information, as they are capable of.

However it be, whether by Nature, Example, or Education, one, or more, or all of these: certain it is, that most times sins a pass along from the father to the son, and so downward, by a kind of lineal descent from predecessors to posterity; and that for the most part with advantage and encrease: whole families being tainted with the special vices of their stock. John Baptist speaketh of a generation of vipers: and if we should but observe the conditions of some families in a long line of succession; might we not espie here and there, even whole generations of Drunkards, and generations of Smearers, and generations of Idolaters, and generations of Worldlings, and generations of feditions, and of envious and of riotous, and of haughty, and of unclean persons, and of sinners in other kinds? This ungodly King Abab; see how all that come of him, taste of him, and have some spice and relish of his evil manners. Of his son Abaziah, that next succeeded him in the kingdome of Ifrael, the Text faith in the next Chapter, that & He walked in the | 3 King, 12. way of his father, and in the way of his mother. And another Abaziah king of Judah, the grand-child of Jehosaphat by the sathers side, and of Ahab by the mothers; drew infection from the mother, and so trod in the steps rather of this his wicked Grandfathe Abab, than of his good Grandfather Jehosaphat: and of him therefore the Scripture faith remarkably in 4 Kings 8. h He walked h 4 King 8.17. Ff3

1 Juvenal, ubi

20.

b Juvenal, Sa-

c Eph. 6.4.

21.

d -- redit ad uthores genus, Surpemą; pri-mam degener (anguis refert. Sener. in Hipoul. 1ct. 3 Manuels wan. Tes a peies. Hom. Odyri. 8. et qui Omnia leterius tua per vestigia peccet. Juven. Mat. 3.7.

D

in the way of the house of Ahab, & did evil in the fight of the Lord, as did the house of Ahab for he was the Son-in-law of the house of Ahab. Little doth any man think, what hurt he may do unto, and what plague he may bring upon, his posterity, by joyning himself or them in too strict a bond of nearness, with an ill, or an Idolatrous House or Stock. Here, we see, is Ahab's house taxed, and not his person only: even the whole family, and brood, and kinn of them, branch and root. And that Feberam also, who is the son here spoken of and meant in my Text, did a Patrifare too as well as the rest of the kinred, and take after the father, (though not in that height of impiery, and idolatry, as his father) is plain from the sequel of the Story. And so doing, and partaking of the Evils of fin with his father , why might not he also in justice partake of the Evils of punishment with his father?

22.

a 4 King. 3. 2.

b See Levit.

15. 2 -- 11.

c 'Adixws de un xla xei-mat, av Read עניפוי דם א MANO'S OINES SOEN POPT' BE xe owneiar. Euripid.

d Kai di mir Tes ap mairar-THE REPETES, जार वेजवारसं), EUE91 775 THE REPUBLIE, Chrys. in 1. Cor. hom. 15. e Zach. 5. 4.

Secondly, the fins of the fathers are visited upon the children somerimes, as possessions of something which their fathers left them, with Gods curse cleaving unto it. As in the Law, not only he, that had an biffue of uncleanness, made them unclean that touched him; but even the saddle or stool he sate upon, the cloathes he wore, the bed whereon he lay, any veffel of earth or wood that he did but touch, was enough to bring legal pollution and unclean C ness upon any other person, that should but touch them: So, not only our fathers sins, if we touch them by imitation; but even their clands, and goods, and houses, and other things that were theirs, are sufficient to derive Gods curse upon us, if we do but hold them in possession. What is gotten by any evil, and unjust, and unwarrantable means, is in Gods fight and estimation no better than stollen. Now stollen goods, we know, though they have passed through never so many hands before, d that man is answerable for, in whose bands they are found, and in whose suffedy and possession they are. God hateth not fin only; but the very mo- D numents of fin too: and his curse fasteneth, not only upon the agent, but upon the brute and dead materials too. And where theft, or oppression, or perjury, or sacriledge have laid the foundation, and reared the house; there the can se of God creepeth in between the walls and feelings, and lurketh close within the flones, and the timber, and as a fretting moath or canker, infenfibly gnaweth afunder the pins and the joynts of the building, till it have unframed it, and resolved it into a ruinous heap: for which mischief there is no remedy, no preservation from it, but one; and that is, free and speedy Restitution. For any thing we know, E what Ahab the father got without justice, Feboram the son held without scruple. We do not find, that ever he made restitution of Naboth's vineyard to the rightheir; and it is like enough he did not: and then between him and his father there was but this ditference; the father was the thief, and he the receiver; which two

the Law severeth not either in guilt or punishment, but wrappeth them equally in the same guilt, and in the same punishment.

a go to the same guilt, and in the same punishment.

And who knoweth, whether the very bolding of that vineyard might not bring upon him the curse of his father's oppression? It is plain that a vineyard was the place, where the heaviest part of that curse overtook him.

But that which is the upshot of all, and untieth all the knots both of this and of all other doubts, that can be made against Gods justice, in punishing one for another, ariseth from a third consideration; which is this. That the children are punished for the fathers sins, or indefinitely any one man for the sins of any other man; it ought to be imputed to those sins, of the fathers or others, not as to the causes properly deserving them, but only as occasioning those punishments. It pleaseth God to take occasion from the sins of the fathers, or of some others, to bring upon their children, or those that otherwise belong unto them in some kind of relation, those evils which by their own corruptions and sins they have justly deserved. This distinction of the cause and occasion, if well heeded, both fully acquitteth Gods instice; and abundantly reconcileth the seeming Contradictions of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

There is a kind of Cause de numero efficientium, which the learned, for distinctions sake, call the Impulsive Cause: and it is fuch a cause as moveth and induceth the principal Agent, to do that which it doth. For example; A schoolmafter correcteth a boy with a rod for neglecting his book. Of this correction here are three distinct causes, all in the rank of Efficients; vil. the Master, the Rod, and the boy's neglect: but each hath its proper causality in a different kind and manner from other. The Master is the Cause, as the principal Agent, that doth it; the Rod is the Cause, as the Infrument wherewith he doth it: and the boy's neglect the impulfive cause, for which he doth it. Semblably, in this judgement which befel Jehoram; the principal eficient cause and Agent, was God, (as he is in all other punishments and judgements; & Shall there be evil in the City, and the Lord hath not done is? Amos 3.) and here he taketh it to himself, [I will bring the evil upon his house. The Inframental Cause under God, was Fehn, whom God railed up, and endued with zeal and power for the execution of that vengeance, which he had determined against Ahab and against his honse; as appeareth in 4 Kings 9. and to. But now, what the true proper impulsive cause should be, for which he was so punished, and which moved God at that time, and in that fort to punish him; that is the point wherein consisteth the chiefest dif ficulty in this matter, and into which therefore we are now

a 'Αμφόπερι κλῶπες, κὶ ὁ δ κλέ ↓ας. Phoylid. b 4 King. δ. 25, 26.

23.

24.

c Que principalem efficientem impellit ad essiciendum. Keckerm. 1. Syst. Log. 10.

d Am' \$ 3, 6.

c 4 King. 9.

to

È

25.

Whether we answer for this, or for that; we say but the truth in both: for both fayings are true; [God punisheth him for his own and [God punisheth him for his fathers fin.] The difference only this. His own fins were the impulsive cause that deserved the punishment; his fathers fin the impulsive cause that occasioned it: and so indeed upon the point, and respectively to the institute of God, rather his own fins were the cause of it, than his fathers: both because instite doth especially look at the desert; and also because that which deserveth the punishment is more effect wally, and B primarily, and properly the impulsive cause of punishing, than that which only occasionesb it. The terms whereby Artists express these two different kinds of impulsive causes (borrowed from Galen and the Phylicians): of a menyusin, & menuning would be excellent, and full of satisfaction; if they were of easie understanding. But for that they are not so, especially to such as are not acquainted with the terms and learning of the Schools; I forbear to use them: and rather than to take the shortest cut o. ver hedge and ditch, chuse to lead you an easier and plainer way, though it's fomething about; and that by a familiar ex- C ample.

called by Brulif.
Caufa dispositiva, & Excitativa. Apud Al-tenst, in dict. Caula.

See Kecker. 1 Syft. Log.10.

26.

A man hath lived for some good space in reasonable state of health; yet by gross feeding, and through continuance of time, bit body the whilest hath contracted many vicious, noisome, and malignant humours. It happeneth he had occasion to ride abroad in bad meather; taketh wer on his feet or neck, getteth cold with

it, cometh home, findeth himself not well, falleth a shaking first, and anon after into a dangerous and lasting feaven. Here is a feaver, and here are two different causes of it, an antecedent cause within, the abundance of noysome and crude humours, D (that is beaufa reminion); and the evident cause ab extra, his

riding in the wet, and taking cold upon it, (and that is Galen's canfa neouriexum). Let us go on a little, and compare these causes. The Physician is sent for, the sick mans friends they stand about him, and in cometh the Phylician among them, and enquireth of him or them how he got his feaver. They pre-

fently give him fuch information as they can, (and the information is both true, and sufficient, so far as it reacheth :) they tell him the one cause, the occasional cause, the oniward evident cause:

Alas, Sir, he rode such a journey, such a time, got wet on his E feet, and took cold upon it; and that hath brought him to all this.] That is all they are able to fay to it: for other cause they know none. But by and by, after some surview of the state of the body,

he is able to inform them in the other cause, the inward and original cause; whereof they were as ignorant before, as he was of

b Interiores difpositiones que irritantur ab externis caufis Melanethon. causa dispositi-

c Caufa externa irritatrix. Melanathon, caufa excitativa. Brulifer.

that other outward one : and he relleth them the cause of the malady is superfluity of crude and novsome bumours, rankness of bload, abundance of melancholy, tough flegm, or some other like thing within. Now if it be demanded, Which of these two is rather the cause of his fickness? The truth is, that inward anteces dent cause within, is the very cause thereof; although perhaps it had not bred a feaver at that time, if that other outward occasion had nor been. For by that inward hidden cause the body was prepared for an ague: only there wanted some outward fit accident, to ftir and provoke the bumours within, and to fet them on working. And the party's body being fo prepared, might have fallen into the same sickness, by some other accident as well as that; as, overbearing himself with exercise, immoderate watching, some distemper or surfeit in diet, or the like. But neither that, nor any of these, nor any other such accident could have cast him into fuch a fit, if the humaurs had not been ripe, and the body thereby prepared to entertain such a disease. So as the bad hamours within may rather be faid to be the true cause; and that coldtaking but the occasion of the Ague, the disease it self issuing from the hidden cause within; and the outward accident being the rause, not to much of the disease itself, why the Ague should take him, as why it should take him at that time; rather than at another; and hold him in that part, or in that manner, rather than in another it to may one or but where

From this example we may fee in forme proportion, how our www fins, and other mens, concurr as joynt impulpive causes of those punishments, which God bringeth upon us. Our own fins they are the true & bidden anteredent causes, which deserve the punishments: our Fathers sins, or our governours sins, or our neighbours fins, or whatfoever other mans fins, that are vifited upon us, are only the bontward evident causes (or rather occasions) why we should be punished at this time, and in this thing; and in this manner, and in this measure, and with these circumstances. And as in the former Example, the Patients friends confidered in caule, and the Phylician another; they the evident and outward; be, the inward and antecedent cause: so respectively to God's Juffice our own fins only are the canfes of our punishments; but in respect of his Providence and Wisdome, our Fathers fins also, or wher mens. For Justice looketh upon the defert only; and to the punishmenes are ever and only from our own personal fins, as we learned from our bird Certainty: but it is Providente, that ordereth the ortasions, and the feafons, and the other circumstances of Gods punish-

Hence may we learn to reconcile those places of Scripture, which feem to Grass one another in this Argument. In Exektel and Ferenzy it is said, that " Every man shall be punished for his own sins,

27.

a Causa oconysuivn, interna, antecedens, dispositiva.

b Causa wesna-ris xuon, externa, irritatrin, excitativa.

28.

c Jer.31.30 & Ezek. 18.20.

Thus have we heard the main doubt folved. The fum of all is

this. God punisheth the fon for the Fathers fin : but with tempo-

ently deferving it lo sold a lout

226

a Lam. 5. 7.

b Exed. 20. 5.

c 2 Sam. 24.17.

d Josh. 22:20.

29.

Pfal. 51. 4.

30.

31.

VIII

ral punishments, not eternal; and with those, perhaps so as to redound to the fathers punishment in the son. Perhaps, because the fon treadeth in his fathers steps; Perhaps, because he possesset that from his father, to which Gods curse adhereth; perhaps, for other reasons best known to God himself, wherewith he hath not thought meet to acquaint us: but whatever the occasion be, or the ends; evermore for the sons own personal sinnes, abundantly

deferving them.

And the same resolution is to be given to the other two Doubts proposed in the beginning: to that, Why God should punish any one man for another? and to the third, Why God should punish the leser offender for the greater? In which, and all other doubts of like kind, it is enough, for the clearing of Gods Fustice, to consider: that when God doth so, they are first only temporal punishments which he so inflicteth; and those secondly no more, than what the fufferer by his own sinnes hath most rightfully deserved. All those other considerations, as that the Prince and people are but one body; and so each may feel the smart of others sinnes and stripes: That oftentimes we have given way to other mens sins, when we might have sopped them; or confent, when we should have withstood them; or filent allowance, when we should have checked them; or perhaps furtherance, when we should rather have hindered them: That the punishments brought upon us for our fathers or other mens fins, may turn to our great spiritual advantage, in the humbling of our fouls, the subduing of our corruptions, the encreasing of our care, the exercising of our graces; That where all have deferved the punishment, it is left to the discretion of the Judge, whom he will pick out, the Father or the Son, the Governour or the Subject, the Ring-Leader or the Follower, the Greater or the Leffer offender, to shew exemplary justice upon, as he shall see expedient. I say, all these, and other like considerations many, though they are to be admitted as true, and observed as usefull; yet they are fuch, as belong rather to Goo's Providence and his Wisdom, than to his Fustice. If therefore thou knowest not the very particular reason, why God should punish thee in this or that manner, or upon this or that occasion; let it suffice thee that the Counsels and purpoles of God are secret: and thou art not to enquire with scrupulous curiofity into the dispensation and courses of his Providence, tarther than it hath pleased him either to reveal it in his Word, or by his manifest Works to discover it unto thee. But whatsoever thou doest, never make question of his Justice. Begin first to make inquiry into thine own felf: and if after unpartial fearth, thou there findest not corruption enough to deserve all out as much as God hath layed upon thee, then complain of injustice, but not before. And so much for the doubts.

Let us now from the premises raise some instructions for our

Gg 2

32.

33.

1 Juvenal
Satyr. 14.
b The Xemus
TIOTHES THE
THERE TO STTHE TON TON THE
TON, AND
TON, AND
TON, AND
TON TON.
C Juvenal.
Satyr. 14.

d ver. 19. hic.

use. First; Parents we think have reason to be carefull (and so A they have) for their children; and to defire and labour, as much as in them lyeth, their well-doing. Here is a fair courfe then for you that are parents, and have children to care for. Do you that which is good, and honest, and right: and they are like to fare the better for it. Wouldest thou then, Brother, leave thy lands, and thy estate to thy child, entire and free from encombrances ? It is an honest care : but here is the way. a Abstineas igitur damnandis; Leave them free from the b guilt of thy sinnes; which are able to comber them beyond any statute, or morgage. If not the bond of Gods Law, if not the care of thine own foul, if not B the fear of hell, if not the inward checks of thine own confcience: At percature obstet tibi filius infans; at the least let the good of thy poor fweet infants restrain thee from doing that sinne, which might pull down from heaven a plague upon them and theirs. Goe too then, doe not applaud thy felf in thy witty villanies, when thou hast circumvented and prospered; when Abab-like thou hast killed and taken possession; when thou hast larded thy leaner revenues with far collops facrilegiously cut out of the sides or flanks of the Church; and hast nayled all these with all the appurtenances, by fines, and vouchers, and entayls, as firm as Lam can make them, to C thy child, and his child, and his childs child for ever. After all this stirre, cast up thy bills, and see what a goodly bargain thou hast made: thou hast damned thy self, to undoe thy child; thou hast brought a curse upon thine own soul, to purchase that for thy child, which shall bring a curse both upon it and bim. "When thy In-"densures were drawn, and thy learned Counsel fee'd to peruse the "Instrument, and with exact severity to ponder with thee every " clause and syllable therein; could none of you spie a flaw in that "clause [with all and singular th' appurtenances,] neither observe, "that thereby thou diddeft fettle upon thy posterity, together D "with thy estate, the wrath, and vengeance, and curse of God, which is one of those appurtenances? Haddest thou not a faith-" full Counseller within thine own brest, if thou wouldest but have conferred and advised with him plainly and undissemblingly, that could have told thee, thou hadft by thy oppression and injustice, ipfo fatto, cut off the entail from thy issue, even long before thou haddest made it? But if thou wouldest leave thy postering a firm, and secure, and durable estate: do this rather. Purthase for them by thy charitable works, the prayers and bleffings of the poor; lettle upon them the fruits of a religious, fober, and honest education; bequeath them the legacy of thy good example, in all vertuous and godly living: and that portion thou leavest them belides, of earthly things, be it much or little, be fure it be e well שות של מוש של מוש של או של של בשל בי ל בי של בי ל בי של בי של של בי של

E'El παισί βάλει παραβίναι πλάτον, Νισμον κίπου 279 γι Chryf. in Eph. hom. 2.

gotten;

A gotten; otherwise never look it a should prosper with them, A little leaven leaveneth the whole lump, and sowreth it : and a little ill-gotten, like a gangrene, spreadeth through the whole estate; and worse than aqua fortis, or the poysoned ' shirt that Deianira gave Hercules, cleaveth unto it, and feedeth upon it, and by little and little gnaweth, and fretteth, and confumeth it to nothing. And furely, Gods Justice hath wonderfully manifested it self unto the world in this kind, fometimes even to the publick aftonishment and admiration of all men: that men of ancient Families, and great Estates; well left by their Ancestors, and free from debts, legacies, or other encombrances; not notedly guilty of any expencefull sinne or vanity, but wary, and husbandly, and carefull to thrive in the world; not kept under with any great burden of needy friends, or charge of children; not much hindred by any extraordinary loffes, or calualties of fire, theeves, suretiship, or sures : that fuch men, I say, should yet sink and decay, and run behind hand in the world; and their estates crumble and milder away, and come to nothing, and no man knoweth how. No question, but they have finnes enough of their own, to deferve all this, and ten times more than all this: but yet withall, who knoweth but that it might, nay who knoweth not that sometimes it doth, (so legible now and then are Gods judgements) come upon them for the greediness, and avarice, and oppression, and sacrilege, and injustice of their not long foregoing Ancestors? You that are parents, take heed of these sins. It may be, for some other reasons known best to himself, God suffereth you to go on your own time, and suspendeth the judgements, your fins have deserved, for a space, as here he did Ahab's upon his humiliation: but be affured, sooner or later, vengeance will overtake you or yours for it. You have d Coveted an evil coverousness to your house: and there hangeth a judgement over your house for it, as rain in the clouds; which, perhaps in your fons, perhaps in your grand-childs dayes, fome time or other, will come dashing down upon it, and overwhelm it. Think not the vision is for many descents to come--- De male quasitis vix gaudet terrius hares : seldom doth the c third, scarce ever | c Exo. 20. 5. the fourth generation pass, before God visit the sins of the Fathers upon the Children; if he do not in the very next generation. [In his sons dayes will I bring the evil upon his house.]

Secondly; if not only our own, but our fashers sinnes too may be, shall be visited upon us : how concerneth it us, as to repent for our own, fo to lament also the sins of our forefathers; and in our confessions and supplications to God, sometimes to remember them, that he may forget them, and to fet them before his face, that he may cast them behind his back? We have a good president for it in our publick Letany; Remember not Lord our offences, nor the offences of our forefathers! A good, and a profitable, and a needfull Gg 3

a n Nugia क्यांव्ह्यत वृत्रव Se Elmp jeis Tes suspires fixlu. Pauian, in Corinthiacis, v. Juvenal. b t Cor. 5, 6. -ardio; Quantum nec atro delibutus Hercules Neffi cruore. Horat. Epod. 17. See Sophoel. in Trachin.

d Hab. 2. 9.

34.

prayer

D

1 Lev. 26. 39, 40. b Pfal. 106. 6.

c Jer. 3. 15. d Dan. 9. 5. e Pfal, 109.14.

f Math. 23. 35, 36.

35.

Horar, I. Epift. 2.

prayer it is: and those men have not done well, nor justly, that have cavilled at it. (O that men would be wife according to Cobriery, and allow but just interpretations to things advisedly established; rather than busie themselves nodum in scirpo, to pick needless quarrels where they should not: What unity would it bring to brethren, what peace to the Church, what joy to all good and wise men!) As to this particular, God requireth of the Israelites in Lev. 26. that they should a confesse their iniquity, and the iniquity of their Fathers, b David did so, and feremy did so, and Daniel did so: in Psal. 106. in Ferem. 3. in Dan. 9. And if David thought it a fit curse, to pronounce against Judas, and such as he was, in Pfal, 109. [Let the wickedness of his fathers be had in remembrance in the fight of the Lord, and let not the fin of his mother be done away:] why may we not, nay how ought we not, to pray for the removal of this very curse from us, as well as of any other curses? The present age is rife of many enormous crying sinnes, which call loud for a judgement upon the land: and if God thould bring upon us a right heavy one, whereat all ears should tingle; could we say other, but that it were most just, even for the sinnes of this present generation? But if unto our own, so many, so great, God should also adde the finnes of our forefathers; the bloudshed, and C tyranny, and grievous unnatural butcheries in the long times of the Civil warrs, and the universal Idolatries and Superstitions covering the whole land, in the longer and darker times of Popery: and if, as he sometimes threatned to bring upon the Fews of that one generation, all the righteous blond that ever was shed upon the earth, from the bloud of the righteous Abel, unto the bloud of Zacharias the sonne of Barachias; so he should bring the sinnes of our Antestors for many generations past, upon this generation of ours: who could be able to abide it? Now, when the fecurity of the times give us but too much cause to fear it, and the regions begin to look D white towards the harvest: is it not time for us with all humiliation of Soul and Body to cast down our selves; and with all contention of voice and spirit to lift up our prayers? and to fay; Remember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sinnes: Spare us good Lord, spare the people, whom thou hast redeemed with thy most precious blond, and be not angry with us for ever. Spare us good Lord.

Thirdly, Since not only our fathers sinnes, and our own; but our Neighbours sinnes too, (aliquid malum propter vicinum malum,) but especially the sinnes of Princes and Governours, (--- & delirant neges, plectuntur Achivi,) may bring judgements upon us, and enwrap us in their punishments: it should teach every one of us, to feek his own private in the common and publike good; and to endeavour, if but for our own fecurity from punishment, to awaken other from their security in finne. How should we

fend up a Supplications, and prayers, and intercessions for Kings, a 1 Tim 2,1 2 and for all that are in authority; that God would incline their hearts unto righteous courses, and open their ears to wholfome counsels, and strengthen their hands to just actions? when but a finful overlight in one of them, may prove the overthrow of many thousands of us: as David but by once numbring his people in the pride of his heart, lessened their number at one clap b threescore and ten thousand. If c Israel turn their backs upon their enemies; up Folnah, and make fearch for the troubler of Ifrael, firret out the thief, and do execution upon him: one Achan, if but suffered, is able to undoe the whole host of Ifrael; what mischief might he do if countenanced, if allowed? The hour I see hath overtaken me, and I must end. To wrap up all in a word then, and conclude: Thou that hast power over others; suffer no fin in them by base connivence, but punish it : thou that hast charge of others; suffer no fin in them by dull filence, but rebuke it: thou that hast any interest in, or dealing with others; suffer no sin upon them, by easie allowance, but distaste it: thou that hast nothing else; yet by thy charitable prayers for them, and by constant example to them, stop the course of sin in others, further the growth of grace in others, labour by all means (as much as in thee lyeth) to draw others unto God; lest their sins draw Gods judgements upon themselves and This that then mayest do, and that I may do, and that every one of us, that feareth God, and wisheth well to the Israel of God, may do, faithfully and discreetly in our several stations and callings: let us all humbly befeech the Lord, the God of all grace and wifdome, for his son fesus sake, by his holy spirit to enable us. which bleffed Trinity, one only Wife, Immortal, Invisible, Almighty, most gracious and most glorious Lord and God, be ascribed by every one of us, the kingdome, the power, and the glory, both now and for ever.

b 2 Sam, 24.15. c Jof. 7. 8, 10,

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POPULUM.

The Fourth Sermon.

In S. Paul's Church London, 4. Nov. 1621.

1 COR. 7. 24.

Bretbren, let every man wherein be is called, therein abide with God:



F flesh and bloud be suffered to make the Gloss, it is able to corrupt a right good Text. It easily turneth the doctrine of Gods grace into " wantonnels: and as easily the doctrine of Christian liberty into licentionsness. These Corinthians, being yet but b Garnal; for the point of Liberty consulted b 1 Cor. 3, 1, (it feemeth) but too much with this curfed Gloss, 3.4.

Which taught them to interpret their Calling to the Christian Faith, as an Exemption from the duties of all other callings: as if their spiritual freedom in Christ had cancelled ipso fatto all former obligations, whether of Nature or Civility. The Husband would put away his Wife, the Servant difrespect his Master, every other man break the bonds of relation to every other man: and all under this pretence, and upon this ground, that Christ hath made

a Jude 4.

them free. In this passage of the Chapter, the Apostle occasionally A correcteth this errour: principally indeed as the present Argument led him, in the particular of Marriage; but with a farther and more universal extent to all outward states and conditions of The fum of his Doctrine this. He that is yoked with a wife, must not put her away, but count her worthy of all love; he that is bound to a Master, must not despise him, but count him worthy of all honour; every other man that is tyed in any relation to any other man, must not neglect him, but count him worthy of all good offices and civil respects suitable to his place and person: though Shee or He, or that other, be Infidels and Unbelievers. The Christian Calling dorn not at all prejudice, much less overthree, in rather established and strengthenesh, those interells, that arise from natural relations, or from voluntary contracts (either domestical or civil) betwixt Man and Man. The general rule to this effect he conceiveth in the form of an Exhortation; that every man (notwithstanding his calling unto liberty in Christ) abide in that station, wherein God hath placed him, contain himself within the bounds thereof, and cheerfully and contentedly undergoe the duties that belong thereto, ver. 17. [As God hath distributed to every man, as the Lord hath called every one, Q so let him walk.] And lest this Exportation, (as it fareth with most other, especially such as come in but upon a the by, as this doth) should be slenderly regarded: the more fully to b commend it to their confideration and practice, he repeateth it once again, verse 20. Let every man abide in the same calling, wherein he was called.] And now again once more; in the words of this verse; concluding therewith the whole discourse into which he had digreffed, [Breihren, let every man, wherein he is called, therein abide with God.

a Ex incidenti dat documentum generale. Lyran, ad verf.

b Quod, ut plene commendet, reiterat. Ambrof, in 1 Cor. c. 37.

2.

From which words, I desire it may be no prejudice to my present discourse, if I take occasion to entreat at this time of a very

needful argument; viz. concerning the Necessity, concerning the Necessity that concerning the Necessity, concerning the

Secondly, that the points proposed are indeed not impertment: the last of them (which supposeth also the other two) being the very substance of this Enhoration; and all of them such as may without much violence be drawn from the very words them selves, at leastwise if we may be allowed the liberty (which is but reasonable) to take in also the other two werses the 17, and the 20, in sense, and for substance, all one with this: as

anon in the feveral handling of them will in part appear. But

anou.

how-

howfoever, Thirdly, (which Saint Bernard deemed a fufficient Apology for himself in a case of like nature, A Noverint me non tam intendiffe, &co.) let them know, that, in my choice of this Scripture, my purpole was not so much to bind my felf to the strict exposition of the Apostolical Text, as to take occasion there-from to deliver what I defired to speak, and judged expedient for you to hear; concerning, I. the Necessity, 2. the Choice, and 3. the Use of particular Callings.

Points, if ever needful to be raught and known; certainly, in these dayes most. Wherein some habituated in idleness, will not betake themselves to any Calling: like a heavy jade, that is good at bit, and nought elfe. These would be foundly spurred up, and whipped on end. Othersome, through weakness, do nor make a good choice of a fit Calling: like a young unbroken thing that hath mettal, and is free, but is ever wrying the wrong way. These would be fairly checkt, turned into the right way, and guided with a steddy, and skilful hand. A third fort (and I think the greatest) through unsetledness, or discontentedness, or other untoward humour, walk not soberly, and uprightly, and orderly in their Calling: like an unruly Colt, that will over hedge and ditch; no ground will hold him, no fence turn him. These would be well fettered and side-hanckled for The first fort are to be taught the Necessity of a Calling; the second, to be directed for the Choice of their Calling; the third, to be bounded and limited in the Exercise of their Calling. which three, in their order: and of the First, first; the Necessity of a Calling.

The Scriptures speak of two kinds of Vocations or Callings: the one, ad Fædus; the other, ad Munus. The usual known terms are; the General, and the Particular Calling. Vocational Fadus, or the General Calling, is that wherewith God calleth us, either outwardly in the ministry of his Word, or inwardly by the efficacy of his Spirit, or joyntly by both; to the faith and obedience of the Gofpel, and to the embracing of the Covenant of grace and of mercy and salvation by Jesus Christ. Which is therefore termed the General Calling, (not for that it is of larger extent than the other, but) because the thing whereunto we are thus called, is one and the same, and common to all that are called. The same duties, and the same promises, and every way the same conditions. Here is no difference in regard of Persons: but bone Lord, one b Eph.4. 4, 5. Faith, one Baptism, one Body, and one Spirit; even as we are all called in one hope of our Calling: That's the General Calling. Vocatio ad Munus. Our Particular Calling, is that wherewith GOD enableth us, and directeth us, and putteth us on to some special course and condition of life, wherein to employ our selves, and to exercite the gifts he hath bestowed upon us, to his glory, and the be-Hh 2

a Novertal tendiffe exponere cvangelium, quam ex Evangelio su-mere occasio-nem loquendi, quod loqui dele Etabat. Bernard. luper Millus eft.

> 3. I.

D

1 Ver. 7. bic.

Jude 3.

d'Arravana. ors. Piscat. bic.

5.

nefit of our felves, and others. And it is therefore termed a Particular Calling: not as if it concerned not all in general; (for we shall prove the contrary anon;) but because the thing whereunto men are thus called, is not one and the same to all, but differenced with much variety according to the quality of particular persons, Alius sicalius vero sic : [Every man bath bis proper gift of God; one man on this manner, another on that]. Here is biner xaeiqua: some called to be Magistrates, some Ministers, some Merchants, some Artificers, some one thing, some another, as to their partieslar Callings. But as to the General Calling, there is a word ownels, the common Salvation: all called to the same State of being the servants and children of God; all called to the performance of the same duties of servants, and to the expectation of the same inheritance of children; all called to be Christians. Of both which Callings, the General and Particular, there is not (I take it) any where in Scripture mention made fo expresly and together, as in this passage of our Apostle; especially at the 20. vers. [Let every man abide in the same calling wherein he was called.] Where, besides the matter, the Apostles elegancy is observable in using the same word in d both fignifications: the Noun fignifying the Particular, and the Verb the General Calling. Let every one abide C in the same calling wherein he was called; bearing sense, as if the Apostle had faid, Let every man abide in the same Particular Calling, wherein he stood at the time of his General Calling. And the same, and no other, is the meaning of the words of my Text.

Whence it appeareth, that the Calling my Text implyeth, and wherein every man is here exhorted to abide, is to be understood of the Particular, and not of the General Calling. And of this Particular Calling it is we now intend to speak. And that in the more Proper and restrained signification of it; as it importeth some set-led course of life with reference to business, office, and imployment: accordingly as we say, a man is called to be a Minister, called to be a Lawyer, called to be a Tradessman, and the like. Although I cannot be ignorant, that our Apostle (as the stream of his argument carried him) here taketh the word in a much wider extent; as including not only such special courses of life as refer to imployment, but even all outward personal states and conditions of men whatsoever, whether they have such reference, or no: as we may say, a man is called to Marriage, or to single life, called to riches or powersy, and the like.

But, omitting this larger fignification, we will hold our felves either only or principally, to the former: and by Calling understand A special settled course of life, wherein mainly to employ a mans gists and time, for his own and the common good. The Necessity whereof whilest we mention, you are to imagine, not an absorbed

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Allnee and positive, but a conditional and suppositive necessity. Not as if no man could be without one de facto, (daily experience in these dissolute times manifesteth the contrary:) but because de jure no man should be without one. This kind of Calling is indeed necessary for all men: But how? Not as a necessary thing, ratione termini, so as the want thereof would be an absolute imposibility: but, virtute pracepti, as a necessary duty, the neglect whereof would be a grievous and finful enormity. He that will do that which he ought, and is in conscience bound to do; must of necessity live in some calling or other. That is it we mean by the Necessity of a Calling. And this Necessity we are now to prove.

And that First, from the Obedience we owe to every of Gods ordinances; and the account we must render for every of Gods Amongst those ordinances this is one, and one of the first; that sin the sweat of our faces every man of us should eas our bread, a Gen. 3. 19. Gen. 3. The force of which precept, let none think to avoid by a quirk: that forfooth it was layed upon Adam after his transgression, rather as a Curse, which he must endure; than as a Duty, which he should perform. For first ; as some of Gods Curses, C (fuch is his Goodness) are promises as well as curses; as is that of the b Enmity between the Womans feed and the Serpents: fo b Gen 3.15. some of Gods Curses (such is his Justice) are Precepts as well as Curses ; as is that of the c Womans subjection to the Man. This of c Gen. 3. 16. eating our bread in the sweat of our face, is all the three: it is Ephel 5.22. a Curse; it is a Promise; it is a Precept. It is a Curse; in that Tim. 2. 11, God will not suffer the earth, to afford us bread, without our sweat. It is a promise; in that God affureth us, we shall have bread for our sweat. And it is a Precept too; in that God enjoyneth us, if we will have bread, to sweat for it. Secondly, although it may not be gain-fayed, but that that injunction to Adam was given as a Curse; yet the substance of the Injunction was not the thing where- | d Non evat lain the Curse did formally consist. Herein was the Curse: that boris afflictio, whereas before the fall, the task which God appointed man was with d pleasure of body, and content of mind, without sweat of gust. in 8. de Gen ad lin. 8. brow or brain; now after the Fall he was to toyl and forecast for his living, with care of mind, and travel of body, with fervili, fed howeariness of flesh, and wexation of spirit. But as for the Substance of the Injunction, which is, that every man should have bid c. 9. somewhat to do, wherein to bestow himself and his time and his gifts, and whereby to earn his bread! in this it appeareth not to have been a Curse, but a Precept of divine institution; that Adam, in the time and state of innocency, before he had deserved a Curse, was yet enjoyeed his Task, h To dress and to keep t Eccl. 12. 12. the Garden. And as Adam lived himself, so he bred up his & Eccl. 1. 14, children. His two first born, though heirs apparent of all the h Gen. 2. 15. Hh 3

7.

voluntatis, Au-- Non labore nesta animi vo-: Sore travel,

Eccl. 1. 13. Great travel und a beauty

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esh much evil, faith the wise son of syrac: nay all kind of evil, as

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re ruft. 1.

o Syrac.33.28.

1 Cor. 7. 24.

fome copies have it. It hath an ear open to every extravagant motion; it giveth entertainment to a thousand finful fancies; it exposeth the soul to all the assaults of her Ghostly enemies: and whereas the Devils greatest business is, to temps other men; the idle mans only business is to tempt the Devil. Experience of all histories and times sheweth us, what advantages the Devil hath won upon godly and industrious men otherwise, (as upon David in the matter of Uriah, and many others) only by watching the opportunity of their idle hours, and plying them with suggestions of notfome lufts, at fuch times, as they had given themselves but some little intermission more than ordinary, from their ordinary imployments. How will he not then lead captive at his pleasure those, whose whole lives are nothing else but a long varation; and their whole care nothing but to make up a a number, and to wast the good creatures of God? There is no readier fanthuary for thee then, good Christian, when the Devil pursueth thee, than to betake thy felf at once to prayer, and to the b works of thy Calling : flye thither, and thou art fafe, as in a Castle. Non lices is a very good, and proper, and direct answer, when the Devil would tempt thee to fin; It is evil, and I may not do it : but yet Non vacat is the fronger answer, and surer; I am busie, and I cannot do it. That giveth him scope to reply; and it is not safe to hold argument with the Devil upon any terms: he is a cunning Sophister, and thou mayest be circumvented by a subtilty before thou art aware. But this stabbern and blant Answer cutteth off all reply; and disheartneth the Tempter for that time. It was Saint Hierom's advice to his friend ; c Semper boni aliquid operis facito, ut Diabolus te femper inveniat occupatum: Be alwaies doing something, that the Devil may never find thee at leifure. There is no Cross, no Holy-water, no Exercism so powerful to drive away and to conjure down the Fiend; as Employment is, and faithful labour in some honest Calling.

Thirdly, Life must be preserved, Families maintained, the poor relieved: this cannot be done without Bread, for that is the daff of life; and Bread cannot be gotten, or not honestly, but in a Lawful vocation or Calling. Which who ever neglecteth, is in very deed no better, than a very thief: the Bread he eateth he cannot call his own. We hear, saith Saint Paul writing to the Thessalonians, that there are some of you that walk inordinately, and work not at all, but are busic-bodies: Them therefore that are such, we command and exhort by our Lord fesus Christ, that they work with quietness, and east their own bread. As if it were not their own bread, if not gotten with the work of their own bands, and in the sweet of their own faces. And again writing to the Ephesians, & Let him that stole, steal no more; but rather let him labour, &c. If he will not steal; he must labour; and if he do not labour, he doth steal: steal from himself,

steal from his family, steal from the poor.

a Nos numerus
fumus & firuges confumere
tati. Horat. 1.
Epist. 2.
b -- res age,
tutus eris. O-

vid. de remed.

c Hieron, ad Rusticum. Tom. 1. Ep. 4.

IO.
d Lev. 26. 26.
e nas 38 degy G ann Cam
khonicum and
cugar. Phocylids. To yap
khonicus esi. Chryl.
in ciph. Hom.
2.
f 2 Theff. 3.

f 2 Theff. 3

g Eph. 4. 28.

D

E

II.

a Λημος χο τὸ πάμπαν είτρ γῶ σύμφος Φ ἀνδεί. Heliod. in έςγ.

b Pfal. 145.16.

e Qui vitat molam, vitat farinam, Adag.

d Prov. 18. 9

12.

e Prov. 31. verf. 15, 21, 27, 28.

f I Tim. 5. 8.

13.

g Prov.31.13 h Verf. 19.

i Verf. 22.

k Vetf. 21.

1 Veif. 20. m Acts 9.39 n Joh 31. 20. He stealeth from himself, and so is a kind of Felo de se. Spend he must: and if there be no gettings to repair what is spent, the stock will shrink and waste, and a beggary will be the end. God hath ordained Labour as a Proper means whereby to obtain the good things of this life: without which, as there is no promise, so ordinarily there is no performance of those blessings of plenty and sufficiency. God hath a bountiful hand; be the openeth it, and filleth all things living with plenteousness: but unless we have a diligent hand, wherewith to receive it, we may starve. No Mill, we say, no Meal. And he that by the sloth of his hand disfurnisheth himself of the means of getting, he is as neer of kin to a walfer as may be; (they may call brothers:) and it is but just, if Gods eurse light upon him, and that he hath; and bring him to want, it to nothing

He stealeth also from his Family, which should eat the fruit of his labours. The painful house-wife; see in what a happy case her busband is, and her children, and her servants, and all that belong to her. They are not afraid of hunger, or cold, or any fuch thing: they are well fed, and well clad, and carefully looked unto. Her Husband prayfeth her, and her ferwants: and her children, when they have kneeled down, and asked her bleffing, arife up, and call & her bleffed, Prov. 31. Fut the idle man, that for want of a course to live in, impoverisheth himself, and his family, whom he is bound to maintain; is a burden to his friends, an eye-fore to his kindred, the shame of his name, the ruine of his house, and the bane of his posterity. He bequeatheth misery to his off-spring instead of plenty: they that should fare the better for him, are undone by him; and he that should give his children Gods blessing and his, pulleth upon himself Gods curse and theirs. If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is in that respect even worse than an Insidel, I Tim. 5. 8. The very In fidels take themselves bound to this care: Let not him that profefeeb the faith of Christ, by his supine carelesness this way, justifie the Intidel, and deny the Faith.

He stealeth also, (which is the basest these of all) from the poor: in robbing them of that relief, which he should minister unto them out of his bonest gettings; the overplus whereof is their proper revenue. The good bonsewise, of whom we heard something already out of the 31, of the Proverbs, & Seeketh wooll and stax, he Layeth her bands to the spinale, and her hands bold the distasse. But cui bono, and to what end, and for whose sake, all this? Not only for her self, i To make her coverings of tapestry, though that also, nor yet only for her houshold, k To cloath them in scarles, though that also: but withat that she might have somewhat in her hands i To reach out to the poor and needy; like another Dorcas, to make m coats and garments for them, that n their loynes might

blels

bleffe her. So every man should be painfull and carefull, to get some of the things of this Earth by his faithfull labour : not as a foolish worldling, to make a Mammon of it; but as a wife Steward, to 2 make him friends with it. So b Distributing it to the necessities of the poor Saints, that it may redound also. upon the by, to his own advantage: whilest sowing to them semporal things, the comfort of his Almes; he reapeth in recompence of it their friritual things, the benefit of their Prayers. Saint Paul exhorteth the Ephesians by word of mouth, (and it was the very close of his folemn farewell, when he took his last leave of them, and should fee their face no more;) that c By their labour they ought to Support c Ads 20. 34, the weak, and minister to the necessities of others ; remembring the words 35. of the Lord fefus, bow be faid, It is more blefed to give than to receive. And after his departure, he thought it needfull for him to put them in mind of the fame duty once again by letter; d Let him that ftole, feal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Lay all this, that I have now last said, together: and say if you know a veryer thief than the Idle person? that stealeth from himself, and so is a foolish thief; stealeth from his family and friends, and so is an unnatural thief; stealeth from the poor, and so is a base thief.

Fourthly, and lastly: a Calling is necessary in regard of the Publike. God hath made us e sociable creatures; contrived us into Policies, and Societies and Common-wealths; made us f fellowmembers of one body, and g every one anothers members. As therefore we are not h born, fo neither must we live, to and for our selves alone: but our Parents, and Friends, and acquaintance, nay every man of us hath a kind of right and interest in every other man of us, and our i Countrey and the Common-wealth in us all. And as in the artificial body of a Clock, one wheel moveth another, and each part giveth and receiveth help to and from other; and as in the natural body of a Man, consisting of many members, all the members k Have not the same office, (for that would make a confusion) yet there is no member in the body so mean or small, but hath its proper faculty, function and use whereby it becometh ulefull to the whole body, and helpfull to its fellow members in the body: so should it be in the Civil body of the State, and in the Mystical body of the Church. Every man should conferre aliquid in publicum, put to his helping hand to advance the common good, employ himself some way or other, in such sort, as he may be I serviceable to the whole body, and profitable to his fellow-members in the body. For which reason, the ancient renowned Common-wealths were so carefull to ordain, that no man should live but in some profession; and to take district examination who did otherwise; and to punish them, some with fasting, some with infamy, some with banishment, yea and some with death. The care

a Luk. 16.9. b Rom. 23.13.

d Eph. 4. 28.

c arbear & wir Coor. Arift. s. Polic. 2. e Membra sumi corporis magni. Senec. Ep.93. g Rom. 12. 5. Non nobis folum nati fumus: fed partem patria, partem Cic. ex Platonis Epist. 9. La commune nati Epin. 95. i 8293 soul-Cus duros aure mad di-ימו אל אחתו-Arift. 8. Polit. 1. k Rom. 12. 4. ि प्रदेशका हैंग्ड-इक्षेत्र में में में कर, में की हमा-वर्ष्ट्रस्थ महिएसम indre mele Arift. 8. Pol. 1.

D

B

See Valer. Max. 2. 6. Patric. 1. de Rep. 8. Cafglor. confid. 1. of the Indians, Agyptians, Athenians, and other herein, a Hi- A storians relate, and I omit. It were to be wished that Christian Commonwealths would take some greater care, if but from their example, to rid themselves of such unnecessary burdens as are good for nothing but to devour the fruits of the Land; and either force these b droams to take pains for their living, or else thrust them out of the Hives for their Idleness.

--- 00259 deeple Zans

κινομίνεστε κο-θέροις Γκεν ⊕ δεμίω. *Ο Γε μελισσοίων κώματον τρύχκουν ἀεξροι 'Εδιοντές. Hefiod. in έρχ. — ἐς ἐν κινείω κηθιώ ἐγγίνεται σμίως νόσημα, ἔτω κὰ τ τοιῦτον ἐν δικία, κηθιώα ἐγγίνεδαι, νόσημα πόλεως. Plat. Polit. 8.

15.

Which course if it were taken; what would become of many thousands in the world, quibus anima pro sale, who like Swine live in fuch fenfual and unprofitable fort, as we might well doubt whether they had any living fouls in their bodies at all or no, were it not barely for this one argument, that their bodies are a degree sweeter than Carrion? I mean all such, of what rank and condition soever they be, as, for want of a Calling, mis-spend their precious time, bury their Masters talent, waste Gods good creatures, and wear away themselves in idleness, without doing good to themselves, to their friends, to humane fociety. Infinite is C the number of fuch c unprofitable burdens of the earth: but there are amongst other, three forts of them especially, whereof the world ringeth, and fuch as a man that hath to speak of this argument can scarce baulk without some guilt of unfaithfulness. is no matter how you rank them, for there is never a better of the three. And therefore take them hand over head, as they come: they are Monks, Gallants, and Rogues.

aχθ de agins. Homer.lliad.6. — Añest ind yns dydn. Plat, in Thæct.

16.

d Tir. 2. 12.

First, those was meia, d Evil Beasts, slow bellies; stall fed Monks and Friers: who live mewed up in their Cells and Cloysters; like Boars in a frank, pining themselves into Lard, and beating down their bodies till their girdles crack. I quarrel not the first institution and Original of these kind of men: which was then excusably good, the condition of those times considered, and might yet be tolerably followed even in these times, if those gross superstitions and foul abuses, which in process of time have adhered, and are by long and universal custom grown almost esfential thereunto, could be fairly removed. But a Monkery was not then that thing, which it is now. There was not then that opinion of fanctity and perfection, in the choice; that imposition of unlawfull, unnatural, and (to some men) impossible vones, B in the Entrance; that clogge of ridiculous Habits and Ceremonies, and regular irregular observances, in the use; that heavy note of Apostacy upon such as altered their course, in the loose: all which now there are. Those by their fastings, and matchings, and deve-

tions, and charity, and learning, and industry, and temperance, and

c Incredibile dittu eft, quantum à majoribus fuis degeneraverint. Polyd. Virgil. Hift. Angl. lib. 6.

MIIX

unaffected austerity, and strictness of life, won from many of the ancient Fathers (as appeareth in their writings) ample and large testimorries of their vertue and piety. And that most deservedly: although their willingness, (out of a zealous desire to excite others to the imitation of their vertues,) to fet forth their praifes in the highest Panegyrick strains they could, drew from their pens now and then fuch by perbolical excesses in mode toquendi, as gave occasion to those superstitions in after-ages, which they then never dreamed of. But such were those Monks of old: fo good, so godly. Whereas these 2 of later times, by their affeeled abfurd babits, and gestures, and rules; by their gross and dull denorance; by their infufferable pride, though pretending humiling; and their more than Pharifaical overlooking of others; by their infatiable avarice, and palpable arts of getting into their hands the fattest of the earth, and that under colour of Religion, and pretences of poverty; by their sensual wallowing in all ease, and idleness, and fulness of bread, and (the fruits of thele) in abominable and prodigious filibiness and luxury: became as Proverbs and as by-words in the mouths & pens of men of all forts. No fober writeralmost of any note, even in those darker times, but noted and bewailed the corrupt estate of the Church and Clergy in that behalf: for by this time, you must know, these droans had thrust them-selves, against all reason and common sense, into the rank of Church-men, and shrowded themselves under the title of the Clergy. Divers godly and learned men b wrote against the abuses, defired a reformation, laboured to have Monkery reduced, if not to the first Institution, (there seemed to be litle hope of that, things were fo far out of course;) yet at least wise to some tolerable expression of it. The Poets wanted no sport the while; who made themselves bitterly mery with descanting upon the lean skuls, and the of fat paunches of these lase gutlings: there was fleshhold enough for the riming Satyrists, and the wits of those times, whereon to fasten the sorest and the strongest teeth they

Not to insist upon other differences; that which concerneth the point we have in hand, argueth a manifest and wide declination in these kind of men from their primitive purity. The ancient d Monks lived upon the labour of their hands: and thereby not only maintained themselves, (which they might do with a very little in that course of abstinence and austerity wherein they lived) but relieved many others, and did many pious and charitable works, out of that they had earned with their singers. And when about St. Augustines and St. Hierome's times Monks began to relish ease, and under pretence of Reading and Prayer to leave off morking, and to live upon the sweat of other mens browes; both those good Fathers misliked it: Saint Hierome to

a V. Erafm. in Adag Monacho indoftion. Nic. de Clemang. 3. de corrupto Eccl. thatuc. 2 I.-23. Camden. in Brit. p. 766. Fr. Mod. in lede ordin Ecclef. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de planet. Eccl. 2, 73. 83. &c. Palingen. in Leo. Virg. Sagittat. &c.

b Ricard. Armachanus; Gul.
de S. Amore;
Nic. de Clemangis; Rob.
Abbas Molifmensis; &c.

c O Monachi, vestri stomachi, sunt amphora Bacchi, &c.

17.

d V. de Agyptiorum Monachis. Chryloft. in Mar. hom. 8.

Ii 2

2 Ru-

D

Agyptionum. nonajteria bunc ordinem tenent, ut nullum absq;
operis labore suscipiant. Hier. Tom. I. Epift 4. D Tom. 3.1ibro de opere Monachorum. c Qui autem se dicunt vacare lections, noune illicinveniunt quod precipit Apoftolus ? Que eft ifta ergo perverfitas, lettion nolle obtemperare, dum vult ei vacare; &, ut quod bonum ft diu ins legatur, idiò facere nolle quod legitur ? C. 17 d EXONA TEF-TYDE MELOV. Eripid. in

18.

Hipp. coron.

c Mat. 23. 14.

f. 1 Cor. 9.9.

g Holde men, if model per, if model per, if model per, if model per legal True-repear Peof G. Epicaph. Timocreontis, apud Athen. Deipnof. 5.

a Rusticus alledging the laudable custome of the Monasteries in A Agyps, which admitted none to be Monks but with express condition of labour; and Saint Augustine in a just b Treatise oppofing it not without some bitterness, rebuking them as contumacious and peevilhly c perverse, who reading in the Scriptures, that be that will not labour should not eat do yet refift the Apostles admonition, and under presence that they may have leifure to read, refuse to obey what they do read. But ease is d pleasing to flesh and bloud; and will not be eafily wrung from those that have any while given themselves to it; especially when it can pretend the face and colour of Religion. So that for all this the humour still encreased, and spread; till at the length there grew whole Orders of diforderly Mendicants, begging runagate Friers: who by their affected poverty, diverting the Charity of well-minded people from those that were truly poor, enriched themselves with the spoils of the poor; and under colour of long prayers, made a prey not now (as those craving Pharifees of old, whose simplicity they pity) of widows houses, but of goodly Lordships, and whole Countress before them. It is well known in this our Land, how both Church and Common-wealth grouned under the burden of these heavy Lubbers: the Common-wealth, whilest they became Lords of C very little less (by their computation who have travelled in the fearch) than the one half of the Temporalities of the Kingdom; and the Church, whilest they ingrossed into their hands the fruits of most of the best Benefices in the Realm; allowing scarce so much as the chaff towards the maintenance of those that f tred out the corn. Their profession is (God be thanked) now long fince suppressed, and their habitations demolished, by the violent and Jehu-like reformation of a mighty King: and the land by that means well-purged of these overspreading Locusts. There is nothing of them now remaineth, but the rubbish of their nefts, and the stank D of their memory: unless it be the sting of their devillish Sacriledge in robbing the Church by damnable Impropriations.

But let them go. The next we meet withall are those, with whose either birth, or breeding, or estate it sorteth not (as they think) to be tyed to labour in any vocation. It is the sin of many of the Gentry, whom God hath surnished with means and abilities to do much good; to & spend their whole daies and lives, in an unprofitable course of doing either nothing, or as good as nothing, or worse than nothing. I cannot be so either standard, as not to apprehend; or rigorous, as not to allow, a difference in the manner of imployment, and in other circumstances thereto belonging, between those that are nobly or generously born and bred,, and those of the meaner and ordinary rank.

Mannal, and Servile, and Mechanick trades, and arts, are for men of a lower condition. But yet no man is born, no man should be

bree

A bred, unto idleness. There are generous and ingenuous and liberal imployments, fortable to the greatest births and educations. For some man whom God bath blessed with power and authority in his countrey; with fair livings and large revenues; with a numerous samily of servants, retainers, and tenants, and the like: it may be a sufficient Calling, and enough to take up his whole time, even to keep hospitality, and to order and overlook his samily, and to dispose of his lands and rents, and to make peace, and preferve love and neighbourhood among them that live near or under him. He that doth but this as he ought to do, or is otherwise industrious for the common good; must be acknowledged a worthy member of the Common-mealth: and his course of life, a calling (although perhaps not so toylsome, yet) in sugenere, as necessary and profitable, as that of the Hubandman, Merchant, Lawyer, Minister; or any other.

But for our (meer or parcel) Gallanta, who live in no fetled course of life, but spend half the day in sleeping, half the night in gaming, and the rest of their time in other pleasures and vanities, to as little purpose as they can devise; as if they were born for nothing else but to eat and drink, and snort and sport; who are spruce and trim as the Lillies b (Solomon in all his royalty was not cloathed like one of these:) yet they neither low nor reap, not carry into the barn; they neither labour nor fpin, nor do any thing else for the good of humane society: let them know, there is not the poorest contemptible creature, that cryeth Oysters and Kitchin-suff in the streets, but deserveth his bread better than they; and his course of life is of better esteem with God and every sober wife man, than theirs. A horse, that is neither good for the way, nor the cart, not the race, nor the wars, nor any other service; let him be of never fo good a breed, never fo well marked and shaped; yet he is but a jade: his Master setteth no store by him, thinketh his meat ill bestowed on him; every man will say, better knock him on the head than keep him; his skin, though not much worth, is yet better worth than the whole beaft be-

Gonsider this, you that are of Noble or Generous birth. Look unto the Rock, whence you were hewen; and to the pit, whence you were digged. Search your Pedigrees; collect the scattered Monuments and Histories of your Ancestors: and observe by what steps your worthy Progenitors raised their houses to the height of Gentry, or Nobility. Scarce shall you find a man of them, that gave any accession, or brought any noted eminency to his house; but either serving in the Camp, or sweating at the Barr, or waiting at the Court, or adventuring on the Seas, or trucking in his Shop, or some other way d industriously bestirring himself in some set-led Calling, and Course of life. You usurp their Arms, if you inherit

a: Non otiose vivit, qui qualitexcunque utiliter, 2. 2. qu. 187. 5. ad 2.

19.

b Mat. 6. 29. c Nempe volucrem Sic laudamus equum. Nobilis bic, quocunque vemine --- Sed venale pecus Corytha, postepini, si rara ju go victoria se dit: Nil ibi ma orum respectus, gratia rum : dominos preciis mutare jubentur Exiguis. Juvenal. Satyr. 8.

20.

d 'OuJos 38

or paluμ Φ

ευκλεθε arte,
'Aλλ' δι πόνο
πίκτεσι τω

ενανθείαν.

Euripid.

E

C

1 Effigies que Tot bellatorum, si luditur alea pernex Ante Numantinos ? Juven. Sat. 8. Nanum cujufdam, Atlana vocamus ; Ethiopem Cygaum, Juven. Ibid. -- Honores, Quos illis da-mus, & dedi-mus, quibus omnia debes. Juven. Ibid. d Duis enim generosum dix-erit bunc, qui Indignes ge-nere? Ibid.

12.

e Gal. 6. 16. f Mar. 26. 11. a As some unin Deut. 15. 4. א חדשאס בעות-ד או אלאה איץ-Sa. Plat. de legib. 11. i 'Εν πόλει, ε αν ίδης πολει. χες, όπ ε σίès Téty To TONG and πακρυμένοι κλέπδαι τὰ κὸ Вихантоторов, में हिल्लीम रेश में क्या कार की τοιέτων τοκών δημικηροί. ld. de Reip. l. 8. k Cod. Justin. lib. 11. Tit. 25. & Cod. Theo. 14. Tit. 11. Horat. 1. 3. Carm. 24. m Tacit. lib. 1. Hift.

heris not their vertues: and those a ensigns of honour and Gentry which they by industry atchieved, sit no otherwise upon your shoulders, than as rich trappings upon Asses backs; which serve but to render the poor beast more ridiculous. If you by brutish sensuality, and spending your time in swinish luxury, stain the colours, and embase the metals of those badges of your Gentry and Nobility, which you claim by descent: think, when we morship or honour you, we do but bestow upon their memories whase degenerate off spring you are, and whose Arms you unworthily bear; and they do to more belong to you, than the reverence the good man did to Isis, belonged to the Asse that carried ber Image.

The third fort of those that live unprofitably and without a Calling, are our idle sturdy Rogues and vagrant towns end Beggars: the very scabs, and filth, and vermine of the Common-wealth. I mean fuch as have bealth, and frength, and limbs, and are in some meafure able to work, and take pains for their living ; yet rather chuse to wander abroad the Countrey, and to spend their daies in a most base and ungodly course of life: and, which is yet more lamentable, by I know not what connivence, contrary to all Conscience, C Equity, and Law, are fuffered. All Christian Common-wealths should be the e Israels of God; and in his Israel, God as he promifed there should be some alwayes fpoor, on whom to exercise charity; fo he ordained there should be & no beggar, to make a trade and profession of begging. Plato, than whom never any layed down a more exact Idea of an happy Common-wealth, alloweth not any h begger therein: alledging, that where fuch were tolerated, it was impossible but the State must abound with i pilfering, and whoring, and all kind of base villany. The Civil Lames have flat Constitutions against them, in the titles k de Mendicantibus D non invalidis. But I think never Kingdome had more wholfome laws in both kinds, I mean both for the competent relief of the orderly poor, and for sharp restraint of disorderly vagabonds; than those provisions which in many of our own memories have been made in this land. But 1 Quid leges fine moribus --? Those Laws are now no Laws for want of due execution : but Beggars are Beggars still, for want of due correction. " Et vetabitur semper, & retinebitur; the faying is truer of Rogues and Grofies in England, than ever it was of Mathematicians in Rome. You to whole care the preservation of the fustice, and thereby also of the Peace of the E Land is committed, as you tender the Peace and Justice of the Land, as you tender your own quiet and the safety of your neighbours; as you tender the weal of your Countrey, and the honour of God: breathe fresh life into the languishing Laws by severe execution; be rather cruel to these Vipers, than to the State. So shall

you

you free us from the Plague, and your selves from the guilt, and them from the opportunities, of infinite finfull abominations.

But we are unreasonable to press you thus farr, or to seek to you or any others for Justice in this matter; having power enough in our own hands to doe our felves Fustice upon these men, if we would but use it. Even by making a strait Covenant with our Ears, not to beed them; and with our Eyes, not to pity them; and with our Hands, not to relieve them. Say I this altogether of my self? or saith not the Apostle even the same? a He that will not labour, let him not eat : relieve him not. But hath not Christ required us to feed the hungry, and to cleath the naked, and to be free and charitable to the poor? Nothing furer: God forbid any man should preach against Charity and Almesdeeds. But remember, that as God approveth not b Alms or any other work, if without Charity; fo nor Charity it felf, if without Discretion. . Honour Widdows, faith Saint Paul, But those that are Widdows indeed : fo relieve the poor, but relieve those that are poor indeed. Not every one that asketh; not every one that wanteth; nay more, not every one that is poor, is poor indeed: and he that in his indifcreet and mif-guided charity should give to every one that asketh, or manteth, or is poor, meat, or clothing, or Alms; would foon make himfelf more hungry, and naked, and poor, than he that is most hungry, or naked, or poor. The poor, whom Christ commendeth to thee as a fit object for thy charity, the poor indeed; are those that want, not only the things they ask, but want also means to get without asking. A man that is blind, or aged, and past his work; a man that is fick, or weak, or lame, and cannot work; a man that desireth it, and seeketh it, and cannot get work; a man that hath greater charge upon him than his honest pains can maintain; such a man as one of these, he is poor indeed. Let thine Ears be open. and thine Eyes open, and thy Bowels open, and thy Hands open to fuch a one : it is a charitable deed, and a di Sacrifice of fiveet fmel- | d Phil. 4.18. ling, With such sacrifices God is well pleased: Forget not thou to e Heb. 13. 16. offer such sacrifices upon every good opportunity, and be well asfured God will not forget in due time to reward thee. But for a lufty, able, upright man (as they stile him in their own dialect) that had rather begg, or steal, or both, than dig: he is no more to be relieved as a poor man, than a woman that hath poyfoned her husband is to be honoured as a Widow. Such a woman is a Widdow, for the hath no more an husband than any other Widdow hath: but flich a Woman is not f a Widdow indeed, as St. Paul would be f i Tim. 5. understood; not such a Widdow as he would have honoured: it is compare ver. alms to hang up fuch a Widdow, rather than to honour her. And I dare fay, he that helpeth one of these furdy Beggars to the stocks, and the whip, and the house of correction, not only deserveth better of the Common-wealth; but doth a work of greater Charten in the

22.

a 2 Theff. 3.10

b 1 Cor- 13.3.

a Pars facrilegii est, rem
pauperum dare
non-pauperibus
Hicron. ad
Pammach,
Epist. 26.
b Nequ: tran
foribatur vita
pauperum in
foolia fraudulentorum. Am
brol. 2. Offic.

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23.

16.

sight of God, than he that helpeth him with meat, and money, and lodging. For he that doth this, corrupteth his Charity by a double errour. First, he maintaineth, and so encourageth, the other in idlenesse; who, if none would relieve him, would be glad to do any work rather than starve. And Secondly, he disableth his Charity, by misplacing it; and unawares robbeth the poor, whilest he thinketh he relieveth them. As he that giveth any honour to an Idol, robbeth the true God, to whom alone all religious honour is due: so he that giveth any Alms to an idle Beggar, a robbeth the truly poor, to whom properly all the fruits of our Alms are due. And so it cometh to pass oftentimes (as Saint Ambrose sometimes complained) that the maintenance of the poor is made the spoyl of the logicerer.

But I forget my self, and you, and the time; whilest I give way to my just indignation against these base exerciments of the Commonwealth. You have seen the Necessity of a Calling: without it, we despite Gods Ordinance, and smother his Gifts; we expose our selves to sinful temptations; we deprive our selves, our families, and the poor of due maintenance; we withdraw our bounden service from the Common-wealth. It is not the pretence of Devotion, that can exempt the lazy Monk; nor of Birth, the riotous Gallant; nor of Want, the able Beggar; nor of any other thing, any other man, from this common Necessity. And that is the summe of our first point, viz, the Necessity of a Calling. Proceed we now to the second,

24.

the Choice of a Calling. A point indeed (I must confess) not directly intended in the words of my Text: yet being after a fort implied therein (for the Apostles with that every particular man would abide in his own proper station, and particular Calling, cannot but imply that there is a difference and choice of such Callings;) and being withall a matter of fuch great consequence to be taught and known; I D thought it would be more expedient for the present discharge of my duty in this place, to take it in, (though with some hazard of the imputation of imperimency to my felf) than by passing it over, to defraud them (and it is likely there are many fuch here present) whom it may concern in point of conscience, of such instructions, as may give them profitable directions in a business fo material. Concerning which, it behoveth every man the rather to have an especial care, because much of a mans comfort and content in this life dependent thereupon: it being scarce possible, that that mans life should be comfortable to him, or E he go on with any chearfulness in his course, that liveth in 4 Calling for which neither he is fit, nor the Calling fit for him. Neither will the confideration hereof be usefull only for such, as are yet free to choose; but even for those also, who have already made their choice. For, fince the very same rules which are to direct us

c fig- ipub Zwr, idumbreg. Socratis dictum, apud Stob. lergi. a Ibid. verf. r.

b Aufon. ubi fupra.

c T Sam. 3. 9, 10-

26.

27.

2.

3.

Gods work A fles before him, by the imposition of their hands. in him supplyeth abundantly the want of those solemnities; and Paul is as good an Apostle as the best of them, although be be a an Apostle, not of men, neither by man. Gods calling any man to any office, sealeth his warrant. Non tutum renuise Deo. Away with all excuses, and pretences, and delayes: when God calleth; submit thy will, subdue thy reason, answer his Call, as Samuel was

taught to do, Speak Lord, for thy fervant beareth.

If it were expedient for us, that God should still deal with us as he did long with the Jewish, and a while with the Infant Chrifian Church, by immediate inspirations; and call us either by secret Enthusiasms, or sensible Insinuations (as he did many of them) into the way wherein he would have us walk: the Rule for our Choice would be easie; or rather there would need no Rule at all, (because indeed there would be left no choice at all;) but this only, even to get up and be doing, to put our felves speedily into that way whereunto he did point us. But fince the wildom of Gop hath thought it better for us, to take counsel from his written word, which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and extraordinary inspirations: it will be very profitable 0 for us to draw thence some few Rules, whereby to make reasonable judgement concerning any course of life, whether that be it, whereunto God hath called us, or no. The Rules, as I have partly intimated already, may be reduced to three heads: according as the enquiries we are to make in this business, are of three forts. For they either concern the course it self; or else our selves, that should use it; on elfe thirdly, those that have right and power over us in it. If there be a fail in any of these; as if either the course it self be not lawful, or me not competently fit for it, or our superiours will not allow of us, or it: we may well think, God hath not D called us thither. God is just; and will not call any man to that, which is not honest and good : God is all-sufficient; and will not call any man to that, which is above the proportion of his strength: God is wonderfull in his providence; and will not call any man to that, whereto he will not open him a fair, and orderly passage. Somewhat, by your patience, of each of these.

And first, of the Course we intend. Wherein let these be our Enquiries: First, whether the thing be simply and in it self lawful, or no: Secondly, whether it be lawfull so as to be made a Calling, or no: Thirdly, whether it will be profitable, or rather hurt- E full to the Common-wealth. Now observe the Rules. The first Rule this, Adventure not on any course, without good assurance that it be in it self lawful. The ground of this Rule is plain and evident, For it cannot be, that God, who hateth, and forbiddeth, and punisheth every finne in every man, should call any man to the practice of

any fin. 2 Let bim that fole, feal no more, faith S. Paul; But rather let him labour with his hands the thing that is good, Ephel. 4. If it be not formething that is good; it is good for him to hold his hands off: let him be fure, God never called him to labour in that: and he were as good hold to his old trade, and feel still, as labour with his hands the thing that is not good. If b Diana of Ephestis be an Idol, Demetrius his occupation must down : he must make no more filver shrines for Diana, though by that craft he have his wealth. Termilian excellently enlargeth himself in this argument in his & Book de Idololatria; strongly disapproving their practice, who being Christians, yet got their living by making Stat tues, and Images, and other ornaments to fell to Heathen Idolaters. Offenders against this Rule, are not only such as live by Stealing and Robbing, and Piracy, and Purfe-cutting, and Witch-craft, and other such like ungodly practices as are made capital even by the Laws of Men, and punithable by death: but all fuch also, as maintain themselves by, or get their living in, any course, absolutely condemned by the Law of God; howfoever they may find amongst men either express allowance, as Whores and Bands do in the holy Mother Church of Rome; or at least some kind of toleration by connivence, as Charmers, and Fortune-tellers, and Wilards do amongst us. Which fore of people, it is scarce credible how generally and miserably our common Ignorants are beforted with the opinion of their skill, and how pitifully they are gulled by their damnable impostures, through their own foolish credulity. These superstitions helped to root out the d Americes out of the Land of Canaan: and it may pass among Saul's best Acts, that he rooted out these Inperstitions out of the Land of I rael: And great pity it is, that fuch as make a trade of these superstitions are not by some severe provisions rooted out of this, and every other Christian Land. Let this first Rule be remembred of us in every choice and trial of our Callings; No unlawful thing, can be a lawful Cal-

No, nor yet every lawful thing neither. For many things may be lawful in the private use, which yet may not lawfully be made a Calling, or trade of life. Who can reasonably deny the lawfulness of many disports and recreations, as Bowling, or Shooting, or even Cards and Dice ? and yet who can freatonably think it fria fra should be a commendable Calling, for any man to be a profest 10 Bis 7 li Bowler, or Archer, or Gamester, and nothing elle? Therefore take devalor have a second Rule; Make not a Calling of that, which was not made to be itt. Pol. 3. a Calling. If you shall ask, How you shall know a thing to be such? I answer generally all such things as are of this nature, as are indifferent for men of all forts and callings to use with due caution and circumstances; and more especially matters of delight, and recreations are fuch. And the reasons are good. The s ground Kk 2

a Eph. 4. 18.

b Acts. 19.25.

c Prafertim cap. 5. -- 8.

d Deut. 18.

e I Sam. 28 9.

28.

g Hic ver. 17.

D

E

2 "I Doy Xa-

b seti quidem illis licet: fed ficu. fommo, & quietibus cateris, tum cum gravibus feriif-que rebus fatisfecerimus.
Cic. I. Offic.
c ° Os oappus.
neias xáesv.
Arift. 8. Polit. 3.

of particular Callings is some a particular gift of God, according A to the differences that are to be found in particular men in regard either of the foul, or of the body, or of outward things: whereas fuch things as these, whereof we now speak, become of Lawful and commendable use, nor so much from any special ability received from God, which should be exercised therein, as from the common necessity of our weak nature, which is to be refreshed thereby. And the End also, for which God permitteth us these things, is not to employ our frength and time in them; but to give us fome brefreshing, when we are mearied with former labour, and so to fit us for fresh and future employment. The works of our Callings, they are as our Meats and Drinks : thefe of Delight, as Sauces, or as Phylick; and as Sauces or Phylick they are to be used, and not otherwife. As abfurd then as it would be for a man to accustome himself to no other dyet but Slabber-Jauces, and Druggs: soabsurda thing it is for a man to have no other Calling, but Dicing and Carding, and Gaming. Amongst offenders against this Rule, that I reckon not Juglers, and Fidlers, and Tumblers, and Bearwards, and Rope-dancers,, and Rhymers, and the rest of that Rubble; they may thank the baseness of their condition, rather than the Lawfulness of their Course. I strike rather, at those that are more both eminent and pernicious; especially those Bands of unthriftiness, and almost every other Vice; (for where Unthriftines is, there is almost every other Vice,) I mean those parcel-Gallants that have nothing to live on but their wits, and no other use of their wits, but to distill a kind of maintenance from juycie heirs, and fluth novices by play. I would our Pantomimes also and stage-players would examine themselves and their Callings by this Rule. If they should have been tried by the bench of Fathers and Councils of old, or would have put it to most voyces among later Divines both Popish and Reformed; they had been utterly cast and condemned by the first Rule, and not have been reprieved till now: most holding, not the Calling only, but the very Practice and Thing it felf unlawful and damnable. For my own part, I dare not at all fay the Practice is, neither will I now fay the Calling is, unlawful: only let them that make a Calling of it, confider themselves and their Calling well, and examine whether God hath not bestowed upon them some gifts, which they might have employed a better way; and what inducements they have, and of what weight those inducements are, to give their consciences security, that they have done well, in embracing this E as their Calling. And when they have thus done, freely and faithfully as in the fight of God; if their own hears condemn them not, neither do I: in the mean time, I would but be their remembrancer of thus much only, that there are some things lawful to do, which are not lawful to live by; some things lawful as Dethe good Creatures of God. Right fo is it wish our Ulurer in this A

I Pet. 4.8.

1 2 ...

E 3 % 13

proceed.

case: He would pose me, that should ask me the Question, which of these three Rules setcheth in the Usurer and his Calling. Verily I cannot well tell which most; I think every one of the three may : howfoever, among the three, I am fure I have him. If Mary be simply unlawful (as most of the learned have concluded) then the first Rule hath him. I should be very render to condemn any thing as simply unlawful, which any even imaginary conjuncture of Circumstances would render timeful; and would chuse rather by an over-likeral Charity to a cover amulitande of fint, (if I may abuse the Apostles phrase to that sense) than by a too Superfictions restraint make one. Yet the Texts of Scripture are fo express, and the grounds of Reason, brought by learned men, seem so strong against all ulary; that I have much adoe to find fo much charity in my felf, as to absolve any kind of Mary (properly fo called) with what cautions or circumstances soever qualified, from being a fin. But I will suspect mine own and the common judgement herein; and admit for this once (date non conselles) that Ulury be in some case lawful, and so our Usurer escape the first Rule; which yet cannot be, till his reeth be knocked out for bining: But you must knock out his brains too, before he c escape out second Rule. I date say, the most learned Ufarer that lig veth (and they fay some learned ones are Usurers) will never be able to prove, that Ufury, if it be at all lamful, is so lawful, as to be made a Calling. Here all his Dottors and his Proctors, and his Advacates leave him. For can it possibly enter into any reasonable mans head to think, that a man should be born for nothing elfe, but to tell but money, and take in paper? which if a man had many millions of gold and filver, could take up but a small portion of that precious time which God would have spent in some honest and fruitful employment. But what do I speak of D the indement of reasonable men in so plain a matter; wherein I dare appeal to the conscience, even of the Usurer himself; and it had need be a very plain matter, that a man would refer to the conscience of an Ulurer? No honest man need be sashamed of an honest Calling: if then the Ulwers Calling be such, what need he care who knoweth or why should he shame with it? If that be his wrade, why doth he not in his Bills and Bonds, and Neverints, make it known to all men by those presents that he is an Usurer, tather than write himself Gentleman or Teoman, or by fome other file? But fay yet our Usurer should escape, at E

least in the judgement of his own hardned conscience, from both these Rules, as from the sword of Fabu and Hazael: there is yet a third Rule, like the sword of Elishs, to strike him stonedad stand he shall never be able to escape that. Let him shew whetein his Galling is profitable to humans society. He keepeth no

b Artem nequitiæ delegerant, unde vitam transigant: & inde se volunt pascere, unde offendant cum, a quo omnes pascuntur. August, in Psal.

Pervagatiffimus ille verfus, qui vetat treem pudere froloqui, quam fattites. Cic. in Orator. Hospitality: if he have but a barr'd thest, and a strong lack to keep his God and his Scriptures his Mammon and his Parchments in) he hath house-room enough. He fleeceth many; but cloathe eth none. He biteth and devoureth; but eateth all his morfels alone: He giveth not so much as a crumme, no not to his dearest Broker or Scrivener; only, where he biteth, he alloweth them to ferauch what they can for themselves. The King, the Church, the poor, are all wronged by him, and so are all that live near him: in every common charge he flippeth the collar, and leaveth the burden upon those that are less able. It were not possible, Usurers should be so bitterly inveighed against by sober Heathen Writers; fo severely censured by the Civil, and Canon Laws; fo uniformly condemned by godly Fathers and Councels; fo univerfally a hated by all men of all forts, and in all Ages and Coun- a Jer. 15. 10. tries; as Histories and experience manifest they ever have been, and are: if their Practice and calling had been any way profitable, and not indeed every way hurrfull and incommodious both to private men and publike societies. If any thing can make a Calling unlawfull; certainly the Usurers Calling cannot be law-full.

Our first care past, which concerneth the Calling it self; our next care in our choice must be, to enquire into our selves, what Calling is most fit for us, and we for it. Wherein our Enquiry must rest especially upon three things; our Inclination, out Gifts, and our Education. Concerning which, let this be the first Rule: Where these three concurre upon one and the same Calling, our consciences may rest assured that that Calling is fit for us; and we ought, so far as it lyeth in our power, to resolve to follow that. This Rule, if well observed, is of singular use, for the fetling of their consciences, who are scrupulous and doubtfull concerning their inward Calling to any office or imployment, Divines teach it commonly, and that truly, that every man should have an inward Calling from God, for his particular course of life: and this in the Calling of the Ministery is by so much more requisite, than in most other Callings, by how much the business of it is more weighty than theirs, as of things more immediately belonging unto God. Whence it is, that in our Church none are admitted into holy orders, untill they have personally and expresly made profession before the Bishop, that they find themselves b inwardly called and moved thereunto. But because, what that inward calling is, and how it should be discerned, is a thing not so distinctly declared and understood, generally as it should be: it often falleth out, that men are distressed in conscience with doubts and scruples in this case, whilest they desire to be assured of their inward Calling, and know not how. We are to know therefore, that to this inward calling there is not of necessity required

32.

b Book of Ordering, &c.

E

1 1 Sam. 10.24 5 Joh. 6. 70.

quired any inward, secret, sensible testimony of Gods blessed fan- A diffying spirit to a mans foul, (for then an unfanctified man could not be rightly called;) neither yet any strong working of the Spirit of Illumination, (for then a meer heathen man could not be be rightly called) both which consequents are false. For a Saul and "fudes were called; the one to the Kingdom, the other to the Apostleship; of whom it is certain the one was not, and it is not likely the other was, endued with the holy Spirit of fanctificasion. And many Heathen men have been called to feveral imployments, wherein they have also laboured with much profit to their own, and fucceeding times; who in all probability never had any other inward motion, than what might arise from some or all of these things now specified, viz. the Inclination of their nature, their personal Abilines, and the care of Education. If it shall please G o D to afford any of us, any farther gracious assurance than these can give us, by some extraordinary work of his Spirit within us; we are to embrace it with joy and thankfulnels, as a special favour: but we are not to suspend our resolutions for the choice of a course, in expectation of that extraordinary assurance; fince we may receive comfortable satisfaction to our fouls without it, by these ordinary means, now mentioned. For, C Who need be scrupulous, where all these concurre? Thy Parents have from thy childhood destinated thee to some special course, (admit the Ministery); and been at the care and charge to breed thee up in learning, to make thee in some measure fit for it. when thou are grown to some maturity of years and discretion, thou findest in thy self a kind of desire to be doing something that way in thy private study by way of tryal: and withall some meafure of knowledge, discression, and atterance (though perhaps not in fuch an eminent degree as thou couldest with, yet) in such a competenty, as thou mayst reasonably persuade thy self thou mightest D thereby be able (with his bleffing) to do some good to Gods people, and not be altogether unprofitable in the Ministery. In this fo happy concurrence of Propension, Abilities, and Education; make no farther enquiry, doubt not of thine inward calling: Tender thy felf to those, that have the power of Admission for thy outward calling; which once obtained, thou art certainly in thine own proper Course. Up and be doing; for the Lord hath called thee, and (no doubt) the Lord will be with thee. But fay, these three do not concurre; as oftentimes they doe

33.

But fay, these three do not concurre; as oftentimes they doe not. A man may be destinated by his friends, and accordingly bred, out of some covetous, or ambitious, or other corrupt respect to some Calling; wherefrom he may be altogether are se, and whereto altogether a sit: as we see some Parents, that have the donations or Advocations of Church Livings in their hands, must needs

VIII

needs have fome of their Children (and for the most part they fer by the most untoward and mis-shapen chip of the whole black) to make timber for the Pulpit; but some of their children they will have thrust into the Ministery, though they have neither a head, nor a heart for it. Again, a man may have good sufficiency in him for a Calling, and yet out of a floathfull defire of ease and liberty, if it seem painfull or anstere; or an ambitious defire of eminency and reputation, if it feem base and contemptible; or some other secret corruption, cannot set his mind that way; as Salomon faith, there may be a A price in the hand of a fool, to buy wisdom, and yet the fool have no heart to it. And divers other occurrents there may be, and are, to hinder this happy conjuncture of Nature, Skill, and Education. Now in such Cases as these, where our Education bendeth us one way, our Inclination swayeth us another way, and it may be our Gifts and Abilities lead us a third; in this distraction, what are we to doe? which way to take? what Calling to pitch upon? In point of Conscience, there can no more be given General Rules, to meet with all Cafes, and regulate all difficulties, than in point of Lam, there can be general R folutions given, to fet an end to all futes, or provisions made to prevent all inconveniencies. Particulars are infinite, and various: but Rules are not, must not, cannot be so. He whose Cuse it is, if he be not able to direct himself, should do well to take advice of his learned Counsel. This we can readily doe in matters of Law, for the quieting of our Estates : why should we not do it at least as readily in matter of Conscience, for the quieting of our fouls? But yet for some light, at least in the generality; what if thou shouldest proceed thus?

First, have an eye to thy Education: and if it be possible to bring the rest that way, do so rather than forsake it. For bei fides that it would be some grief to thy Patents, (to whom thou thouldest be a comfort) to have cast away so much charge as they have been at, for thy education; and fome different to them with all, (whom thou art bound by the law of God and Nature to bonour,) to have their judgements for much flighted, and their choice so little regarded by their child: the very consideration of lo much precious time, as hath been spent in fitting there to that course, which would be almost all lost upon thy change, thould prevail with thee to my all possible means, rather than forgoe it. It were a thing indeed much to be wished; that Parenth and Friends, and Guardians, and all those other whatloever, that have the Education of young ones committed unto their 3. (all greedy defires to make their Children great, all base penurious niggaraneffe in faving their own purfes, all fund cherishing of their children in their humours, all doring opinion of their forwardness, and whi and towardlinesse, all other corrupt partial affections whatso

a Prov. 17.16.

34.

3 Exed. 20.12

c Hand equam facet, que quod litticie, id dedifeit. Plantin amphier,

YIIM

a Inque co vel maxime probavi -- Apol lonium, qui cum mercede doceret, tamen non patiebatur cahat non poffe oratores evadere, operam apud fefe perdere, dimittchatque: & ad quameunque trtem purabat effe apium, ad eam impellere, olebat, Cic. 1. de Orat.

b Juvenile
vitium est, re
gere non posse
impetum. Scnec. in Iroad.

c Nibil Eft quod non expugnet pertinax opera, & intenta ac diligens cura. Senec. -- Labor omnia vincit Ippro-Georg. Pratiatus eft . contra revum naturam hechi quidem victar abiet , maligni . tuiem bius per bore superando. de Demost. Val. Max 8 7 Tiyyn & cum Heliodor. 1. 3. Fthiop. Hift.

ever, laid aside;) would a out of the observation of their na- A tural propensions and inclinations, and of their particular abilities and defects, frame them from the beginning to such courses; as wherein they were likeliest to goe on with thearfulnesse and profit. This indeed were to be wished: but this is not alwayes done. If it have not been so done to thee; the fault is theirs, that should have done it, and not thine: and thou art not able now to remedy that which is past and gone. But as for thee, and for the future; if thy Parents have not done their part, yet do not thou forget thy duty: if they have done one fault, in making a bad choice; do not thou adde another, in making a worse change : disparage not their B Judgements by milliking, neither gain-fay their Wills by forfaking their choice, upon every small incongruity with thine own Judgement or Will. If thine Inclination draw thee another way ; labour throughly to subdue thy nature therein: Sulpett thine own corruption; Think this backwardness proceedeth not from true judgement in thee, but issueth rather from the root of some cannal affection: Confider, thy years are green, b affections strong, judgement unferled: Hoperhar this backwardnesse will grow off, as years and stayedness grow on: Pray and endeavour that thou mayest daily more and more wain thy affections from thine own bent, and C take liking to that course, whereunto thou hast been so long in framing. Thus possibly thou mayest in time make that cheerfull and delightfull unto thee, which now is grievous and irkfom. And as for thy insufficiency, if that disheatten thee; (which is indeed a main rubb, I doe thus, Impute thy former non-proficiency to thine own floath and negligence: Think, if after fo long time spent in this course, thou hast attained to no greater perfection in it; how long it would be ere thou shouldest come to a tolerable mediocrity in another; Refolve, not to lose all that precious time forepast, by beginning the world anew; but rather lave as much of it, as is D redeemable, by adding to thy diligence: Sulpet that it commeth from the pride, that thou can't not content thy felf with a Calling, wherein thou mayest not be excellent; and imagine, that God, of purpole to bumble thee, might divert thy education to another, for which thou art less apt: Observe what frange things palt belief, and fuch as have feemed insuperable, have been conquered and subdued by the obstinacy and improbity of unweated labout, and of affiduity: Deubs not, but by Gods bleffing upon thy faithfull industry, to attain in time, (if not to such perfection as thou defire and mightest perhaps have attained in some other E course, if thou hadst been bred up to it; yet) to such a competent Sufficiency, as may render thy endeavours acceptable to God, comfortable to thy felf, and ferviceable to community. If by these and the like confiderations, and the use of other good means, thou can't bring thy affections to some indifferent liking of, and thy abili-

4444

them from moving their own proper and natural way. It is best then, to begin the choice of our Callings from our Abilities,

LI 2

fure of competency for such or such a course; and yet remain still sverse from it, and cannot by any possible means work over our affections to any tolerable liking of it: in fuch a case, what is to be done, or how shall we judge what Calling is fittest for us to take ? whether that whereto our Abilities lead us, or that whereto our Inclinations draw us. As I conceive it, in such a case, we are to hold this order. First, if our Inclinations cannot be wonne over to that course, for which our Abilities lye fittest; we are to take a second surview of our Abilities, to see if they be competently fit for that whereto our inclination (wayeth us: and if upon due unpartial examination we find they are, we may then a follow the sway of our Inclinations. The reason this. A mans inclination cannot be forced. If it can be fairly wonne over, well and good: but violence it cannot endure at any hand. And therefore if we cannot make it yield to us in reason, there is no remedy, we must in wildom yield to it, (provided ever it be honest:) or else all is loft. Whatever our sufficiencies be; things will not fadge that Senec. de tranare undertaken b without an heart: there is no good to be done quil. c. 9. against the hair.

But then secondly, if upon search we find our selves altogether C sufufficient and unfit for that Calling, whereunto our Inclination is strongly and violently carried: we are to oppose that inclination with a greater violence; and to fet upon some other Calling, for which we are in some mediocrity gifted, speedily and resolved-9, and leave the success to Almighty God. The reason this, being certain, that God never calletb any man but to that, for which he hath in some competent measure enabled him: we are to hold that for a pernicious and unnatural inclination at the least, if not rather for a wicked and Diabolical Suggestion, which so stiffly exciteth us to a function, whereto we may be assured God never

called us.

D

E

But yet thirdly, (and I would commend it unto you as a principal good Rule, and the fairest out-let of all other from amid tiele difficulties;) we should do well to deal with these mutinow and distracting thoughts within us, as wise Statists do when they have to deal with men divided in opinions, and factions, and ends. How is that? They use to bethink themselves of a middle course, to reduce all the several opinions to a kind of tem- c Apud arbiper; so as no side be satisfied fully in the proposals they have tendred, and yet every fide in part: as we commonly hold those to be tun quantum the justest arbitrators, and to make the best and the fairest end postulavimus, of differences between the parties for whom they arbitrate, that by pleasing neither, please both. So ere, if our Educations, Abilines, and Inclinations look several wayes; and the Inclination function peris, an be peremptory and stiff, and will not condescend to either of the other two: it will be a point of good wildom in us, if we can Rofe. Com.

a Rette facit, animo quando obsequitur suo. Quod omnes homines facere oportet, dum id modo fiat bono. Plaut. in Amphier. b Male respondent coatta ingenia, reluctunte natura, irri-

38.

39.

vil, neque tan-

a Nulla ars
non alterius
artis, aut marer aut propinqua est. Tert,
de Idol. cap. 8.

bethink our felves of some such meet temper, as may in part give A fatisfaction to our Inclinations, and yet not leave our gifts and educations wholly unfarisfied. And that is eafily done by propofing the full latitude of our Educations and Abilities, as the utmost bounds of our choice; and then leaving it to our Inclinations to determine our particular choice within those bounds. For no mans education or gifts run fo Mathematically, and by the Line to that point whereto they direct him, but that there is a kind of lan tade in them; and that for the most part (By reason of the great variety and affinity of offices and imployments) very large and spacious. One instance shall serve both to exemplific and that trace this Rule. A man defigned by his parents to the Ministers. and for that end brought up in the University, studiethethere Philo fophy, and History, and the Arts, and the Tongues, and furnisheth himself with general knowledge, which may enable him, as for the work of the Ministery, so for the exercise of any other profestion, that hath to doe with learning: fo as not only the Calling of the Ministery, but that of the Lawyer too, and of the Physician, and of the Tutor, and Schoolmaster, and fundry other besides these, do come within the latitude of his Education and Abilities. "Ger tainly if his mind would stand thereunto, no course would be sol proper for fuch a man, as that which he was intended for, of the Ministery. But he proveth obstinately averse from it, and can't not be drawn by any perswasion of friends or reason to embrace it. It is not meet to force his Inclination quite against the bent of it : and yet it is pity his Abilities and Education should be cast away. This middle course therefore is to be held; even to leave it free for him to make his choice of Law or Phylick, or Teaching, or any other profession that belongeth to a Scholar, and cometh within his latitude, which of them soever he shall find himself to have the strongest Inclination and Propension unto. And the D like courfe we are to hold in other cases of like nature: by which means, our Inclinations, which cannot be driven to the Center, may yet be drawn within the Circumference of our Educations and Abilities. He that observeth these Rules I have hitherto delivered, with due respect to his Education, Abilities, and Inclination; and dealeth therein faithfully and unpartially and in the fear of God: may rest secure in his Conscience of his Inward Cal-

40. b I Cor.14.40. But there must be an Outward Calling too: esse yet, all is not right. The general Rule, b [wirm incomplete.] Let all things he done honestly, and in order, enforceth it. There are some Callings, which conscionably discharged, require great pains and care; but yet the profits will come in, whether the duties be conscionably performed, or no. Our calling of the Ministers is such; and such are all those Offices, as have annexed unto them a certain

Standing

A I standing revenue, or annual fee. Now into such Callings as these, every unworthy fellow that wanteth maintenance and loveth eafe, would be intruding (as we of the Clergy find it but too true:) and there would be no order kept herein, if there were not left in some others a power to keep back unsufficient men. There are again divers Callings necessary for the publike, which yet bring in either no profits at all; (if not rather a charge,) or at least profits improportionable to the pains and dangers men must undergoe in them: fuch as are the Callings of Fuffice of Peace, the High Sheriff of a County, a Constable, Church-Warden; Souldier, &c. Now from these Callings, men of sufficiency, to avoid trouble and charge, would withdraw themselves; and so the King and Countrey should be served either not at all, or by unworthy ones. Here likewise would be no order, if there were not lest in some others a power to impose those offices upon sufficient men. It may be; those in whom either power resideth, may sometimes, yea often abuse it; (for they are but men:) keeping back sufficient men, and admitting unsufficient, into callings of the former. Sparing sufficient men, and imposing upon unsufficient, offices of the latter kind. This is not well: but yet what wife man knoweth not, that there could not be avoided a necessity of general inconveniencies, if there should not be left a a possibility of particular mischiefs? And therefore it is needfull, there should be this power of admitting and refusing, of sparing and imposing, in Church and Common-wealth, though it may happen to be thus mischievously abused; rather than for want of this power, a multitude of unsufferable inconveniencies (as needs there must) should ensue. And from this power must every man have his warrant for his Outward Calling to any office or imployment in Church or Common-wealth.

Now then to frame a case to either of these two sorts of Callings. A man desireth a lawfull Calling, suppose the Ministery; not only his Inclination bendeth him, but his Education also leadeth him, and his Gifes encottrage him that way: hitherto all things concurre, to seal unto his Conscience God's Calling him to this function. But for so much as he hath not, (as it is not fit any man should have,) power to give himself either a Orders a see Heb. to be a Prieft, or Institution into a Pastoral charge; he must, for his | 5. 4. admission into that holy function, depend upon those, to whom the power of admitting or refusing in either kind is committed. He may tender himself, and his Gifts to examination; and modefuly crave admission: which once obtained, he hath no more to doe; his Calling is warranted, and his choice at an end. But if that be peremptorily denyed him, (whether reasonably, or no, it now mattereth not;) he is to rest himself content a while; to imploy himself at his study, or in some other good course for the time,

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a See Syrac.

credit and account; known to be a sufficient man both for estate and understanding: thought every way fit to do the King and his Countrey service in the Commission of the Peace: yet himself, either out of a defire to live at ease and avoid trouble, or because he thinketh he hath as much bufinesse of his own as he can well turn him to, without charging himself with the cares of the publike, or possibly our of a privy Consciousness to himself of some defect, (as, it may be, an irrefolution in judgement, or in a courage, or too great a propension to foolish pity,) or for some other reason which appeareth to him just thinketh not that a fit Calling for him, and rather defireth to be spared. But for so much as it is not fit a man should be altogether his own judge (especially in C things that concern the Publike) he must herein depend upon those to whom the power of sparing or imposing in this kind is committed. He may excuse himself by his other many occasions, alledge his own wants and insufficiencies, and what he can else for timfelf; and modestly crave to be spared. But if he cannot by fair and honest sute get off; he must submit himself to Authority and Order, yield somewhat to the judgement of others, think that God hath his secret work in it, and rest upon the warrant of this Outward Calling.

43.

The Outward Calling then, is not a thing of small moment, or to be lightly regarded. Sometimes (as in the Case last proposed,) it may have the chief and the Casting voyce: but where it hath least, it hath always a Negative; in every regular choice of any calling or course of life. And it is this Outward Calling, which (I say not principally, but) even alone must rule every ordinary Christian in the judging of other mens Callings. We cannot see their hearts; we know not how God might move them; we are not able to judge of their inward Callings. If we see them too neglectfull of the duries of their Calling; if we find their Gifis hold very short and unequal proportion with the weight of their Calling; or the like: we have but little comfortable assurance, to make us consider that all is right within. But yet (unless it be such as are in place of Authority and Office, to examine mens sufficiencies, and accordingly to allow or disallow them,) what hath any of us to doe to judge the heart, or the Conscience, or the

linward Calling of our brother? So long as he bath the warrant of an orderly outward Calling, we must take him for such as he goeth for: and leave the trial of his heart to God, and to his own heart. And of this second general point the choice of a Calling, thus far.

Remaineth now the third and last point proposed; The Use of a Mans calling. Let him a walk in it, verf. 17. Let him babide in it, verf. 20. Let him abide therein with God, here in my Text. At this I aimed most, in my choice of this Text; and yet of this I must say least. Preachers oft times do with their proposals, as Parents fometimes do with their Children: though they love the later as well, yet the first go away with the largest portions. But I do not well, to trifle out that little fand I have left, in Apologies: Let us rather on to the matter; and see what Duties our Apostle here requireth of us, under these phrases of Abiding in our callings, and

abiding therein with God.

It may feem, he would have us flick to a course; and when we are in a Calling, not to forfake it, nor change it, no not for a better, no not upon any terms. Perhaps some have taken it so: but certainly the Apostle never meant it so. For taking the word [Calling] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he should consequently teach, that no fingle man might marry, nor any fervant become free: which are apparently contrary, both unto common Reason, and unto the very purpose of the Chapter. But, taking the word as we have hitherto specially intended it, and spoken of it, for some settled Station and Course of Life, whereby a man is to maintain himself, or wherein to do profitable service to humane society, or both: is it yet lawful for a man to change it, or is he bound to abide in it perpetually without any possibility or liberty to alter his course upon any terms? I answer: it is Lawful to change it; so it be done with due caution. It is lawful: first, in For where a man cannot warrantably subordinate Callings. climb unto an higher, but by the steps of an inferiour Calling; there must needs be supposed a lawfulness of relinquishing the inferiour. How should we do for Generals for the wars, if Colonels, and Lieutenants, and Captains, and common Souldiers might not relinquish their charges? and how for Bisbops in the Church; if beneficed-men and Colledge-Governours were clench't and riveted to their Cures, like a nail in a fure place, not to be removed? Nay, we should have no Priests in the Church of England, (fince a Priest must be a Deacon first) if a Deacon might not leave his flation, and become a Priest. But St. Paul saith, They that have need the office of a Deacon well, purchase to them- c 1 Tim 3.13. selves a good degree : and so in lower Callings it is, that men should give proof of their worthiness for higher. It is lawful secondly; M m

1 Ver. 17. bic. b Vcr. 20.

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condly, yea necessary; when the very Calling it felf, though in it A felf good and ufeful, doth yet by some accident become unlawful or unufefal. As when some Manufacture is prohibited by the State; or when some more exact device of later invention, hath made the old unprofitable. It is lawful thirdly, when a man by some accident becometh unable for the duties of his Calling: as by age, blindness, main, decay of estate, and fundry other impediments which daily occurr. It is lawful fourthly, where there is a mant of fufficient men, or not a sufficient number of them in some Callings, for the necessities of the State and Countrey: in such cases, Authority may interpose, and cull out men from other Callings, such as are B fir, and may be spared, to serve in those, Not to branch out too many particulars, it is lawful generally; where either absolute Necelsity enforceth it, or lawful Authority enjoyneth it, or a concurrence of weighty circumstances faithfully, and soberly, and difcreetly laid together, feemeth to require it.

a Nullam mentem animi babeo: ubi fum, ibi non fum, ubi non fum, ibi est animus. Plaur. in Ciftel.

46.

b "O re sand se leois, ruesues, e) torunes ed rates. apad Stob.

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c Phil. 4. 11.

But then it must be done with due cautions. As first, not out of a defutiony lightness. Some men are ever a refitels, as if they had Wind-mills in their heads: every new crotchet putteth them into a new course. But these rowling stones carry their curse with them; they feldome gather moss: and who prove many Con- 6 olujions, it is a wonder, if their last Conclusion prove not Beggary: If thou are well, keep thy felf well: left thinking to meet with better, thou find worfe. Nor secondly, out of the greediness of a coverous or ambicious lust. Frofit and Credit, are things refpectively amongst other things, to be considered both in the choice and change; but not principally, and above all other things; certainly not wholly, and without, or against all other things. Thirdly, nor out of fullenness, or a discontentedness at thy present condition. Content groweth from the mind, not from the condition: and therefore change of the Calling, the mind unchanged, will either not afford D content, or not long. Thy new broom, that now sweepeth clean all discontents from thee, will soon grow stubbed; and leave as much filth behind to annoy thee, as the old one thou flungest away. Either learn with S. Paul, in whatfoever state sthon art, to be therewithal content: or never hope to find content in whatfoever state thou shalt be. Much less fourthly, out of an evil eye against thy neighbour that liveth by thee. There is not a baser sin than envy: nor a fouler mark of envy, than to forfake thine own trading, to justle thy neighbour out of his. Nor fifthly, out of degenerous false-heartedness. That man would soon dare to be evil, E that dareth not long be good. And he that flincheth from his Calling, arthe first frown; who can fay he will not flinch from his conscience, at the next? In an upright course, fear not the face of men : neither d Leave thy place, though the faires of a Ruler rife np against thee. Patience will conjure down again that spirit in time:

Eccl. 10

lonly, if thou keep thy felf within thy circle. But fixthly, be fure thou change not, if thy Calling be of that nature, that it may not be changed. Some degrees of Magistracy seem to be of that nature: and therefore some have noted it, rather as an act of impotency in Charles the fifth, than a fruit either of Humility, or Wif dome, or Devotion, that he refigned his Crown, to betake himself to a cloifter. But our Calling of the Ministry is certainly such. There may be a change of the station, or degree, in the Ministry upon good cause and with due circumstances: but yet still so, as that the main Calling it self remain unchanged. This Calling hath in it fomething that is facred, and fingular, and different from other As therefore things once dedicated and hallowed to religion services, were no more to return to common uses; (for that were to prophane them ip/o facto, and to make them unclean:) so persons once set apart for the holy work of the Ministry, (a separate me Paul and Barnabas,) and invested into their calling with folemn collation of b the holy Ghost in a special manner; if any more they return to be of that lump from which they are separated, they do as it were puff the bleffed breath of Christ back into his own face, and renounce their part in the Holy Ghoft. Bethink thy felf well therefore before-hand, and confider what thou are in doing, when thou beginnest to reach forth thine hand towards this (pirithal Plow: know, when it is once there, it may not be pulled back again, no not for a Dictatorship. That man can be no less than disorderly at the least, that for saketh his orders. You see, I do but point at things as I go, which would require further enlarging; because I desire to have done.

This then, that we should persevere in our callings untill death, and not leave or change them upon any confideration whatforver; is not the thing our Apostle meaneth by abiding in our Callings. D The word importeth divers other Christian duties, concerning the we of our Callings. I will but touch at them, and conclude. first is contentedness: that we neither repine at the meanness of our own, nor envy at the eminence of anothers Calling. c Art thou cal- c Ver. 21. bic. led, being a servant? care not for it, saith this Apostle, but a little before my Text. All men cannot have rich, or easie, or bonourable Callings: the necessity of the whole, requireth that some should dradge in bafer and meaner offices. d If all the body were Eye, where d 1 Cor. 12.17. were the Hearing? And if there were none to grind at the Mill, there would foon be none to fit upon the Throne. Salomon's Temple had not been reared to this hour, if there had not been burden-bearers e 3 King. 5.15. and labourers, as well as curious workers in stone, and brass, and gold. There should be no shame in that, whereof there can be no want: nay f Much more ; those members of the body, which seem f 1 Cot. 12.22. to be more feeble, are necessary. Gradge not at thine own lot; for not the meanest Calling, but hath a promise of Gods bleffing : neither

Acts 13. 2. esouiro. Rom. 1. 1.

b Joh. 20. 22.

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as Prayer, Confession, Thank giving, Meditation, &c. God alloweth thee to serve thy felf; but he commandeth thee, to serve him too. Be not thou so all for thy felf, as to forget him: but as thou art ready to embrace that liberty, which he hath given thee, to ferve thy felf; fo make a conscience to perform those duties which he hath required of thee for his fervice. Work, and spare not: but yet pray too, or else work not. Prayer is the means, to procure a blessing upon thy labours, from his hands; who never faileth to ferve them, that never fail to ferve him. Did ever any man a ferve God for nought? A man cannot have so comfortable assurance, that he shall prosper in the affairs he taketh in hand, by any other means, as by making God the Alpha and Omega of his endeavours; by beginning them in his name, and directing them to his glory. Neither is this a point of Duty only, in regard of Gods command; or a point of Wisdome only, to make our labours successful: but it is a point of Justice too, as due by way of Restitution. We make bold with his day, and dipense with some of that time which he hath sanctified unto his service, for our own necessities, It is equal, we should allow him at least as much of ours, as we borrow of his; though it be for our necessities, or lawful comforts. But if we rob him of some of his time, (as too often we do,) employing it in our own businesses, without the warrant of a just necessity: we are to know that it is theft, yea theft in the highest degree, sacrilege; and that therefore we are bound, at least as far as petry theeves were in the Law, to a b fourfold restitution. Abide in thy | b Exod. 22.1. Calling, by doing thine own part, and labouring faithfully; but yet | 2 Sam. 12. 6. so, as Gods part be not forgotten, in serving him daily.

It teacheth thee, thirdly; to watch over the special sins of thy particular Calling. Sins I mean, not that cleave necessarily to the Calling 3 for then the very Calling it felf should be unlawful: but fins, unto the temptations whereof the condition of thy Calling, layeth thee open, more than it doth unto other fins, or more than some other Callings would do unto the same sins; and wherewith, whilest thou art stirring about the businesses of thy Calling, thou mayest be soonest overtaken, if thou doest not heedfully watch over thy self and them. The Magistrates sins, Partiality and Injustice; the Ministers sins, Sloath and Flattery; the Lawyers sins, Maintenance and Collusion; the Merchants sins, Lying and Deceitfulness; the Courtiers sins, Ambition and Dissimulation; the Great Mans fins, Pride and Oppression; the Gentlemans fins, Riot and Prodigality: the Officers fins, Bribery and Extortion; the Countrey mans fins, Envie and Discontentedness; the Servants fins, Talebearing and Purloyning. In every State and condition of life, there is a kind of opportunity to some special sin: wherein if our watchfulness be not the greater, mainly to oppose it, and keep it out; we

cannot abide therein with God.

a Job. 1. 9.

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All that I have done all this while, in my passage over this A Scripture, is but this. I have proved the Necessity of having a Calling; layed down directions for the Choyce and trial of our Callings; and shewed, what is required of us in the use of our Callings for the abiding therein with God. And having thus dispatched my Message, it is now time I should spare both your ears, and my own sides. God grant that every one of us may remember so much of what hath been taught, as is needful for each of us; and faithfully apply it unto our own souls and consciences; and make a profitable and seasonable use of it in the whole course of our lives: even for Jesus Christs sake, his blessed Son, and our alone Saviour. To whom, &cc.

AD



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POPULUM.

The Fifth Sermon.

At S. Paul's Cross London, Nov. 21. 1624.

ITIM. 4.4.

For every Creature of God is good: and nothing to be refused, if it be received with Thanksgiving.



F that great and Universal Apostacy, which should be in the Church through the tyranny and fraud of Antichrist; there are elsewhere in the Scriptures more full, scarce any where more plain predictions, than in this passage of S. Paul, where of my Text is a part. The Quality of the Dottrines for et old Ver. 1. Contrary to the Faith, Er-

roneous, Devilish; [a Now the Spirit speaketh expressly, that in the later times some shall depart from the Faith giving heed to seducing spirits, and dottrines of Devils]. The Quality of the Dottors foretold, ver. 2. Lyars, Hypocritical, Unconscionable; b [Speaking lyes in Hypocritics, having their consciences seared with a hot-Iron.] But lest these generalities should seem not sufficiently distinctive; each side charging other, (as commonly it happeneth where differences are about

a Veil. 1.

b Verf. 2?

Re-

a Ver. 3.

b 2 Theff. 2. 3, &c. c Apoc. 13. 11, &c.

d Moulins accomplishment in the Preface.

2.

Religion) with Apostacy, and Error, and Falshood, and Hypocrisie : A the Apostle thought it needful to point out those Antichristian Doctors more distinctly, by specifying some particulars of their devilish Doctrines. For which purpose he giveth instance in * two of their Doctrines, whereof he maketh choice, not as being fimply the worst of all the rest, (though bad enough) but as being more easily discernable than most of the rest; viz. a Prohibition of Marriage, and an Injunction of abstinence from certain meats. Which particulars, being so agreeable to the present Tenets of the Romish Synagogue, do give even of themselves alone, a strong suspicion, that there is the seat of Antichrist. But joyned unto the other Propheties of b S. Paul, and c S. John, in other places, make it to unquestionable; that they who will needs be to unreasonably charitable, as to think the Pope is not Antichrift, may at the least wonder, (as done saith well) by what strange chance it fell out, that these Apostles should draw the picture of Anticbrist in every point and limb, so just like the Pope, and yet never think of him.

The words of the Text, are the ground of a Confutation; indeed properly and directly of the later of these two Errors only, concerning Abstinence from certain meats: but yet so, as it strongly overthroweth the other too, concerning Marriage; and in truth generally, all other superstitious Precepts or Prohibitions, of like Nature. Marriage being the holy Ordinance of God, as Meats are the good Creatures of God: and neither Marriage, nor Meats, nor any other Creature or Ordinance, being to be resulted as upon tye of Conscience; provided ever, they be received with such thankfulness, and such other requisite conditions, as become Christian men. For every Creature of God is good; and nothing to be resulted, if it be re-

ceived with thank siving.

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2. 3. Which words give us occasion to consider of Three points, I which according to the number and order of the several clauses in this Verse, are these. First, the Quality of Gods Creatures, as they come from him, and are given to us: [Every Creature of God is good.] Secondly, the Use of Gods Creatures, consisting in their lawfulness unto us,, and our liberty unto them: [And nothing to be refused.] Thirdly, a Condition necessary on our parts, less the Creatures otherwise good and lawful, should become unto us evil and hurtful; and that is Thankfulness: [If it be received with Thankfulving]. The two first set out the bounty of God towards us; who hath made a world of Creatures, and all good, and hath not envied us the nse of any of them: and the third, containeth our dusy unto God in regard thereof; viz. to return unto him, for the free use of all his good Creatures, the tribute of our Thanks. Of these three points it is my purpose, by Gods grace, and with your patience, to speak in such manner, as shall be most for our edification;

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in such measure as the usual hours will allow; and in such order as the Text giveth them : and first of the first, from the first clause thereof; Every Creature of God is good.

By Creature understand, not only such as are appointed for nourishment: but even all kind of created Beings; the . Heaven and the Earth, and b all things therein contained a nifible and inwifible, with all their several Properties and Accidents. Of all and each of these the Apostles affertion is true; Every Creature of God is good. He concludeth all kinds of means to be good; because, they are the Creatures of God: which argument were not good, if every Creature were not good. And by goodness understand, not only that goodness, ad intra, whereby every thing is simply and metaphylically good, in regard of the nature, perfection, and beeing thereof: but that goodness, ad extra too, whereby every thing is in the kind and in some measure endowed with an ability to do some good without and beyond it felf. You may call them an a absoluie, and a Relative goodness. And every creature hath both of exer. 307. set. these. There being in the meanest and basest of Gods Creatures, not only an Absolute Goodness, whereby it is perfect in its proper kind, Qua Eas, as it hath a being and existence; but also a Rela-C tive Goodness too; and that two-fold. One respecting God the Creator; whole glory more or less it serveth to shew forth, Qua Creatura, as it is the Work of his hands. Another respecting its fellow-Creatures: to some of whom it is some way or other serviceable, Qua pars Mundi, as it is a part of the Whole; but especially serviceable unto Man, for whose service (next under the glory of God) the whole was Created. The fum is. Every Creature which God bath made is good. Good, absolutely and in it self; as a Thing: Good, in that it fetteth forth the Glory of him that made it, as a Creature: Good, as a part of the World, for the service

D it doth to Man, and other Creatures. Hereof we need neither further, nor other testimony, than Gods own approbation registred in the story of the Creation, Gen. 1. Where we may see Gods allowance stamped, both upon the several Creatures of each several day, that they were good: and also upon the whole frame of the Creatures, when the f Gen. 1. 4, work was finished; that behold they were & Exceeding good. Et nusquam in toto corpore menda fuit. In this goodly Systeme and fabrick of Nature that which is beyond all, is, the Harmony and confuncture of the Parts, exceeding in goodness, beauty, and perfection: yet so, as no one part is superfluous or unprofitable; or, if considered fingly and by it felf, destitute of its proper goodness and ulefulness. As in the Natural Body of a Man; not the least member, or firing, or finew, but hath his proper office and comelines in the body: and as in the artificial Body of a Clock or other engine of motion, not the least wheel, or pin, or nosch, but hath his proper

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a Gen. 1. 1. b Fxod.20.11 c Col. 1. 16.

d V. Scalig.

е Патти тиза Plat. in Protag.

12,18, 21, 25. g 15id. v. 31.

work

E

2 Wild 11.20.

6.

b 7' a)a 90 Arift. i. Ethic. c Heb. 11. 3.

d Pars na ura bonos. (De 'O 06 3 TE 2) 30 70 78 38 388 desga 6. 20. Pla in Timzo. See Aug. p.tffim in fc ip tis contr. Manicheos.

f 1 Cor. 8. 6.

g Jam. 1 17.

h Errat, fi quis patet illos (Deos) socere velle, qui non possunt. Senec. Epist. Nec dant ma-

lum, nec ha-bent. Ibid.

work and use in the Engine. God hath given to every thing he hath made, that a number, weight, and measure of perfection and goodness, which he saw fittest for it unto those ends for which he made it. Every Creature of God is good.

A truth fo evident ; that even those among the Heathen Philosophers, who either denied or doubted of the worlds Creation, did yet, by making bens and Bonum, terms convertible, acknowledge the goodness of every Creature. It were a shame then for us, who of God; if our affent unto this truth should not be by so much fir-

mer than theirs, by how much our evidence for it is stronger B than theirs. They perceived the thing; we the ground also: they faw, it was fo; we, why it is fo. Even because it is the work of God; A God full of goodness; a God who is nothing but goodnels; a God d effentially and infinitely good, yea very Goodness it felf. As is the Workman ; fuch is his * workmanship. Not for degree, (that is here impossible ;) but for the truth of the Quality : nor alike good with him, but like to him in being good. In every Creature there are certain tracks and footsteps, as of Gods Effence, whereby it hath its Being: fo of his Goodness too, whereby it also is good. The Manichees saw the strength of this Inference : Who, C though they were so injurious unto the Creatures, as to repute some of them evil; yet durst not be so absurd, as to charge the true God to be the cause of those, they so reputed. Common reafon taught them, that from the good God could not proceed any evil thing: no more than Darkness could from the light of the Sun, or Cold from the heat of the fire. And therefore, so to defend their Errour, as to avoid this absurdity; they were forced to maintain another absurding (indeed a greater, though it seemed to them the less of the two,) viz. to say, there were two Gods, a Good God, the Author of all good things; and an Evil God, the Author of all evil D things. If then we acknowledge, that there is but fone God, and that one God good; (and we do all fo acknowledge;) unless we will be more abfurd than those most abfurd Hereticks, we must withall acknowledge all the Creatures of that one and good God to be also good. He is fo the causer of all that is good; (for & Every good gift, and every perfect giving, descendesh from above from the Father of lights: as that he is the causer only of what is good; (for with him is no variableness, neither shadow of turning, saith S. Fames.) As the Sun, who is Pater luminum, the fountain and Father of lights, (whereunto S. Fames in that passage doth apparently allude) giveth light to the Moon, and Stars and all the lights of heaven, and causeth light wherefoever he thineth, but no where caufeth darkness: So God the Father, and fountain of all goodness, so communicateth goodness to every thing he produceth, as that he h cannot produce any thing at all, but that which is good. Every Creasure of God then is good.

Which

Which being fo; certainly then, first to raise some Inferences from the premisses for our farther instruction and use) certainly I fay; Sin, and Death, and fuch things as are evil and not good, are not of Gods making, they are none of his Creatures: for all his Creatures are good. a Let no man therefore say, when he is tempted and overcome of fin, I am tempted of God: neither let any man fay, when he hath done evil, It was God's doing. God indeed preferweth the Man, actuateth the Power, and ordereth the Action to the glory of his Mercy or Justice: but he hath no hand at all in the finfull defect and obliquity of a wicked action. There is a natural, for rather transcendental) Goodness, Bonitas Entis, as they call it, in every Action, even in that whereto the greatest fin adhereth : and that b Goodness is from God, as that Action is his Creature. b Mali author But the Evil that cleaveth unto it, is wholly from the default of the Person that committeeth it; and not at all from God. And as for the Evils of Pain alfo; neither are they of Gods making. 5 Deus mortem non fecit, faith the Author of the Book of Wildom, God made not death, neither doth be take pleasure in the destruction of the living: but wicked men by their words, and works, have brought it upon themselves : d Perditio tua ex te Israel, Hosea 13. O Ifrael, thy de-C struction is from thy self: that is, both thy sin, whereby thou destroyest thy self, and thy Misery whereby thou art destroyed, is only and wholly from thy felf. Certainly God is not the Caufe of any Evil, either of Sin or Punishment. Conceive it thus: not the Cause of it (formally, and) fo far forth as it is Evil. For otherwise, we must know, that (materially confidered) all Evils of Punishment are from God: for, a Shall there be evil in the City, and the Lord hath not done it? Amos 3. 6. In Evils of sinne, there is no other, that only that Natural or Transcendental goodness (whereof we spake) in the Action: which goodness though it be from God, yet because the Action is Morally bad, God is not faid to doe it: But in Evils of Punishment, there is, over and besides that Natural Goodness, whereby they exist, a kind of Moral Goodness, (as we may call it, after a fort; improperly, and by way of reduction,) as they are Instruments of the Fustice of God: and whatsoever may be referred to Justice, may so far forth be called good: and for that very goodness, God may be faid in some fort to be the Author of these evils of punishment, though not also of those other evils of Sin. In both, we must distinguish the Good from the Evil: and ascribe all the Good, whatsoever it be, (Transcendental, Natural, Moral, or if there be any other,) to God alone; but by no means any of the Evil. We are unthankfull, if we impute any good, but to him: and we are unjust, if we impute to him any thing but good. Secondly, from the goodness of the least Creature, guess we at the wild. 13. 1,

a Jam. 1. 13.

funt author eft : quia in quan tum funt, in funt. Aug. 83. Q zft. 21. c Wild. 13.16 d Ofe. 13.9.

c Amos 3. 6.

excellent goodness of the great Creator. & Ex pede Herculem. &c.

2 A. Gell. 1. Noct Auic. 1

Nn 2

God hath imprinted, as before I faid, some steps and footings of

1 Tim. 6 16

Tanta bac formarum varietas in rebus conditis, quid funt radii Deitatis: demonstrantes quidem quo funt; non tamen quid fit, prorfus definientes. Bern. Ser. 31. in Cant. Bern, ibid d Rom. 1. 19. 20. e Bafil .

f Aquin. 1. 94. 12. 12. g im Dis n Ber ismer isvamo, tat idas, אומואסר כאו वं क्यार्ड कडळ ह Aégor. Damale 1. de fid. Orthod. 4.

his goodness in the Creatures: from which we must take the best A scantling, we are capable of, of those admirable and inexpressble and unconceivable perfections that are in him. There is no beholding of the body of this sun, who dwelleth in such a a Glorious light as none can attain unto; that glory would dank with blindnels the sharpest and most Eagly eye that should dare to fix it felf upon it, with any stedfastness: enough it is for us, from those p rayes and glimmering beams which he hath scattered upon the Creatures, to gather how infinitely he exceedeth them in brightness and glory. De ipso vides, sed non ipsum: We see his, but not Him. His Creatures, they are our best, indeed our only instructers. For though his revealed Word teach us, what we should never have learned from the Creatures without it : yet, (fitted to our capacity,) it teacheth no otherwise, than by resemblances taken from the Creatures. 4 to prostr to sic, as Saint Paul calleth it, Rom. 1. the whole Latitude of that, which may be known of God, is manifest in the Creatures : and the invisible things of God not to be under flood but by things that are made. St. Bafil therefore calleth the world snayania, must whiere the very school where the knowledge of God is to be learned: And there is a double way of teaching, a two-fold method of trayning us up into that C knowledge in that school: that is to say, t Per viam Negationis, and per viam Eminentia. First, & Via Negationis: look whatfoever thou findest in the Creature, which savoureth of defect or impersection; and know, God is not such. Are they limited? Subject to change, composition, decay, &c? Remove these from God; and learn that he is infinite, simple, unchangeable, ernal. Then Via Eminentia: look what loever perfection there is in the Creature in any degree; and know that the fame, but (infinitely and incomparably) more eminently, is in God. Is there Wildom, or Knowledge, or Power or Beauty, or Greatness, or Goodness, in any kind or in any measure, in any of the Creatures? Affirm the same, but without measure, of God: and learn that he is infinitely miser, and skilfuller, and stronger, and fairer, and greater, and bester. In every good thing, so differently excellent above and beyond the Creatures; as that, though yet they be good, h Mark 10. 18. yet compared with him, they deserve not the name of good, h. There is mone good but one, that is God, Mar. 10. None good, as he: simply, and absolutely, and effentially, and of himself such. The creatures that they are good, they have it from him; and their goodness dependeth upon him: and they are good but in part, and B in some measure, and in their own kinds. Whensoever therefore we find any good from, or observe any goodness in any of the creatures: let us not bury our meditations there, but raise them up by those stairs (as it were) of the Creatures, to contemplate the great goodness of him their Creator. We are unhappy truants;

if in this fo richly furnished school of God's good creasures; we have not learned from them at the least fo much knowledge of him and his goodness, as to admire and love, and depend upon it and him. Look upon the workmanship, and accordingly judge of the workman: Every Creature of God is good: furely then the Crea-

for must needs excell in goodness. Thirdly; there is in men, amongst other cursed fruits of self love, an aptness to measure things, a not by the level of exact aniura, sed ex truth, but by the model of their own apprehensions. Who is there, suo commode, that cannot fault anothers work? The b Cobler could espy something amis in Apelles his master-piece; because the picture was not drawn just according to his fancy. If a thousand of us hear a Sermon, scarce one of that thousand, but he must shew some of that little wit he hath, in difliking something or other: There the Preacher was too elaborate, here too loofe: that point he might have enlarged, contracted this; he might have been plainer there, c Lucian in showed more learning here; that observation was obvious, that description of See Sirac. exposition enforced, that proof impertinent, that illustration com- 39.16,17,&c. mon, that exhortation needless, that reproof unseasonable: one the tanti armiliketh his Text, another his Method, a third his style, a fourth aliquo repremore pardonable, if our censures stayed at the works of men, like tate humane our felves ; and, " Momus-like, we did not quarrel the works of God allo, and charge many of his good Creatures, either with manifest ill, or at leastwife with unprofitableness. d Why was this made? or why thus? what good doth this, or what afe of that? It had perhaps been better, if this or that had never been; or if they had been otherwise. Thus we sometimes say or think. To e rectifie this corruption, remember this first clause of my Text, Every Creature of God is good. Perhaps thou feest not, what good there is in some of the creatures? like enough so: but yet confider, there may be much good which thou feest not. Say, it giveth thee no nourishment: Possibly it may doe thee fervice in fome other kind. Say, it never yet did that: yet it may doe here- wimus seculo?

After. Later times & have found out much good use of many multa waterning. Creatures, whereof former ages were ignorant: and why may not after-times find good in those things which do us none ? Say, it never did, nor ever shall do fervice to man, (although who Nat. qu. 31 can tell that?) yet who knoweth but it hath done, or may doe h unitur quiservice to some other Creature, that doth service to man? Say, nor that neither: yet this good thou mayst reap even from such Creatures, as feem to afford none; to take h knowledge of thine valetudinem; own ignorance, and to humble thy self thereby, who art so far from comprehending the effence, that thou canst not comprehend tieniam; qui-

temeritatis autemeritatis audeamus. Aug.
12. de Civit. 4.
f Ta plus
meis figuror,
ra si meis
shuxorido, ra
5 meis rip
sort, ra si
meis romuna. ands roomera multa venientis evi populus ignota nobis, sciet. Senec. 7 busdam affumendis & re Spuendis, ad nardis, ad justitiam; quibusdam considerardis, ad aliqued veritatis documentum. August. 83. qualt. 25.

B

1 Tim. 4.4.

a Bern. Serm. 5. in Cant.

b Ibid.

IO.

c Rom. 8.20.

d nurspas דמני זמ סעטפ-Sm Aelas. Chrysof. in Ger. Hom. 25.

e Num. 22. 27, &c.

the very works of God. The most unprofitable Creatures profit us, A at least this way: a Visu, si non usu, as Bernard speaketh; if not to use them, yet to see in them as in a glass Gods wisdom, and our own ignorance. And so they do us good; if not b cedendo in cibum, if not exhibendo ministerium, in feeding and serving us; yet exercendo ingenium, as the same Bernard speaketh; in exercising

our wits, and giving us a fight of our ignorance.

But yet those creatures, which are apparently hurtfull to us; as Serpents, and Wild-beafts, and fundry porsonous plants; but above all, the Devils, and curfed Angels: May we not fay, they are ill, and justly both blame and hate them? Even these also are good. as they are the creatures of God, and the workmanship of his hands. It is only through fin, that they are evil: either to me, as the rest; or in themselves, as the Devils. These (now wicked) Angels were glorious Creatures at the first : by their own voluntary transgression it is, that they are now the worst, and the baleft. And as for all the other creatures of God, made to do us fervice; they were at first, and still are good in themselves: if there cleaveth to them any evil, whereby they become hurtfull to us, that is by accident; and we have to thank none but our felves for that. For who, or what could have harmed us, if we had been C followers of that which was good? It was anot of their own accord, but through our sinfulness, that the Creatures became subject un. to vanity, and capable either to doe, or to fuffer ill. They had been still harmless, if we had been still faultless: it was our d fin, that at once forfeited both our innocency, and theirs. If then we see any ill in them, or find any ill by them; let us not lay the blame, or wreak our hatred upon them: let us rather bestow our blame and hatred where it is most due; the blame upon our selves, the harred upon our fins. If Balaam had done justly, he should have spared the Ase, and have corrected himself: but the false D Prophet doth the fault, and the poor beast must bear both blame and strokes. When we suffer, we curse, or at the easiest blame the Creatures: this weather, that flood, fuch a form, hath blafted our fruits, sanded our grounds, shipwrackt our wares, and undone us. When alass these have neither heart nor strength against us, but what our selves put into them by our fins. Every sense of evil therefore in or from the Creatures, should work in us a fense of our disobedience unto God; should encrease in us a detestation of the fins we have committed against God; should teach us by condemning our felves, to acquite the good Creatures of God: which E as they are good in themselves, so should they have been ever and only good unto us, if we had been true to our felves, and continued good and faithfull servants unto God. They are all good: do not thou accuse any of them, and say they are evil: do not thou abuse any of them, and make them evil.

Hither-

Hitherto of the first point, the goodness of the Creatures, [Every Creature of God is good.] Followish the fecond, which is their Ufe: confisting in their lawfulness unto us, and our liberty unto them; every Creature of God is good, and nothing to be refused. [Nothing.] That is, most agreeably to the argument of the former verse, nothing fit for food : but more generally, (and so I rather think the Apostle intendeth) no Creature of God, whereof we may have use or service in any kind whatsoever. Nothing, which may yield us any comfortable content for the support of this life, in point of health, ease, prefit, delight, or otherwise (with due sobriery, and other requisite conditions;) nothing is to be refused. By which Refusal, the Apostle meaneth not a bare forbear. ance of the things; (for, that we both may, and in many cases ought, fo to refuse some of the Creatures, shall anon appear:) but the thing he forbiddeth, is, the forbearance of the Creature, as upon immediate tye of Conscience; viz. either out of a superstitious opinion of the unlawfulnels of any creature, for some supposed natu. ral or legal uncleanness in it; or out of a like superstitious opinion of some extraordinary perfection, or operative and effectual holiness in such refusal. The point is this, All the Creatures of God are lawful for us to use: so as it is against Christian liberty, either to charge the use of them with sin, or to place holinels in the abfaining from them.

Our Apostle often teacheth this Point. In Rom. 14. at verf. 20. [All things are pure: and at verf. 14, there he delivereth a Rom, 14, 20. it as a certain truth, and upon knowledge, [I know and am persmoded by the Lord Jesus, that there is nothing unclean of it self.] and therefore he imputeth it as an error and meakness in judge. ment, to them that refused some kind of meats out of a superstitious opinion, or but timorous fear, of their unlawfulness, at ver. 2. D [One believeth be may eat all things : another, who is weak, eateth c thid t. berbs: And in 1 Cor. 10. [What soever is fold in the shambles that d 1 Cor. 10. eat, asking no question for Conscience sake:] and anon Ver. 27. [1 15 c lbid. 27. an unbeliever bid you to a feast, and you be disposed to go; Whatfor ever is fet before you, eat, asking no question for Conscience sake.] And to the end we might know the liberty, he there giveth to extend to all other Creatures, as well as meats; he pronounceth of them all universally at v. 23. [tairm un iges, All things are lawful for me.] f thid 12. And so he doth in Til. 1 15. universally 200; [P Omnia munds g Tit. 1.15. mundis, To the pure all things are pure.] From all which Testimonies we may conclude, there is no unlawfulness or impurity in any of the Creatures, but that we may with fecurity of conscience, freely use them without sin. If we use them doubtingly against Conscience, or indiscreetly against Charity, or otherwise inordinately against Sobriery; they become indeed in such cases sinful

unto m: But that is through our default, not theirs, who sinfully a-

E

C

a Rom. 14.14. b 1 Cor. 10. 19. 30.

13.

c Col. 2. 16.

14.

bufe that, which we might lawful ufe. And that abufe of ours, nei- A ther defileth the things themselves , nor ought to b prejudice the liberty of another, that may use them well.

And as there is no fin in the wie: to neither is there any religion or perfection to be placed in the refusal of any of Gods Creatures. Rather on the contrary, to abstain from any of them, out of a conceit of any such perfection or holiness, is it self a sinful supersition. Our Apostle ranketh it with Idolatrous ' Angelworship, and condemneth it as sinful and superstition, Colos. 2. from Verle 16, to the end of the Chapter. The subjecting of our felves to those and such like ordinances, Touch not, Taste not, Handie not, though it may have a shew of wisdome in Will-worship, and in a voluntary humility and neglecting of the body, yet it is derogatory to that liberty wherein Christ hath set us free, and reviving of those rudiments of the world, from which we are dead with Christ, Every Creature of God is good; and nothing to be refused, our of a superstitious either fear of unlawfulness, or opinion of holi-

nefs.

d Gen. 1 29. e Pfat. 8. 6. - quod nos in boc paleberri-mo domicilio voluerunt (Dii) fecuadas fortiri, quòd terrenis piefecede ben. 16. f Gen. 1.17. g Bonis nature sala adventitia dum non succe dunt, sed accedust, turpuit utique ea, non exterminant, conturbant, non deturbant. Bern. In Cant. Serm. h Chryfoft. in

81.

15.

Now the Ground of this our Right or Liberty unto the Creatures is double : the one, Gods ordinance at the first Creation; the other, Christs purchase in the work of Redemption. At the Creation, God C made all things for mans use, as he did man for his own service; and as he referved to himself his absolute Sovereignty over Man; so he gave unto man a kind of limited 'd Soveraignty over the Creatures in Gen. 1. . He bath put all things in subjection under our feet, faith David, Pfal. 8. Which Dominion over the Creatures was one special branch of that glorious f Image of God in us, after which we were created: and therefore was not, nor could be abfolutely & top by fin; but only decayed and defaced, and impaired, as the other branches of that Image were. So that, albeit man by fin lost a great part of his Soveraignty, (h mi the doxie inco- D derneth the execution of it; many of the Creatures being now rebellions and noyfome unto Man, and unanswering his commands and expectations: yet the Right still remaineth even in corrupt nature; and there are still to be found some tracings and Charachers, as in man of superiority, so in them of subjection. But those dim, and confused, and scarce legible : as in old Marbles, and Coyns, and out-worn Inscriptions, we have much adoe to find out what some of the letters were.

Gen. bom. 9. VIII 185 The Bular aixin 9 Jagunifigus alopairante no sure zeanen. Damal. 4 de fid. Orthod. 4.

> But if by fin we had lost all that first title we had to the Creature wholly and utterly tyet as God hath been pleafed graciously to deal with us, we are fully as well as before. God the Father hath

grant-

granted us, and God the Son hath acquired us, and God the Holy Ghoff hath fealed us a new Patent. By it, whatfoever Defett is, or can be supposed to be, in our old Evidence, is supplyed; and by vertue of it, we may make fresh challenge, and renew our claim unto the The bleffed Son of God "Having made peace through Creatures. the bloud of his Cross, hath reconciled us to his Father; and therein also reconciled the Creatures both to us and him: reconciling by him (faith our Apostle, Col. 1.20.) mirra, all things, (not men only) unto himself. For God having given us his Son the heir of all things; hath he not with him given no all things elfe? hath he not permitted us the free tife of his Creatures in as ample Right as every "If the son have made us free we are free indeed. And asverily as Chrift is Gods, so verily (if we be Christs) all things are ours. This Apostle fetteth down the whole feries and form of this spiritual Hierarchy, (if I may to speak,) this subjection and subordination of the Creatures to Man, of Man to Christ, of Christ to God, I Cor. 3. . All are yours, and ye are Christs, and Christ is Gods.

Strengthened with this double title, what should hinder us from possession? Why may we not freely use that liberty, which was once given us by God, and again restored us by Fesus Christ? Why should we not f stand fast in, and contend carnestly for the maintenance of that liberty, wherewith Christ hath fet us free : by rejecting all fancies, opinions, and Doctrines, that any way trench upon this our Christian prerogative; or feek either to shorten, or to corrupt, our freedome unto, and power over the Creatures? First, if any shall oppose the legal Prohibitions of the Old Testament; whereby fome Creatures were & forbidden the Fewer, pronounced by God g Levic. 11. himself unclean, and decreed unlawful: it would not trouble us. For, whatever the principal reasons were, for those prohibitions were then made unto them (as there be areas reasons given thereof by Divines both ancient and modern 3) certain it is, they now concern not se. The Church, during her nonage and pupillage, (though the were beir of all, and had right to all; yet) h Gal. 4. 1, 2. was to be held under Tuters and Governours, and to be trained up under the law of Ceremonies as under a School-master, during the appointed time. But, When the fulness of the time appointed k Gal. 4:4. by the coming and fuffering of Christ in the flesh: the Church was then to enter upon her full royalties, and no more to be burdened with those beggarly rudiments of legal observances. The I Howa solution of Ordinances was then blotted out; and the muddy kna. Gal. 49. m handwriting of Ordinances was then blotted out; and the muddy n partition wall broken down; and the legal impurity of the Creatures scowred off, by the o blond of Christ. They have little to do then, but withall much to answer; who, by seeking to bring in asuan. Da Judaism again into the Christian Church, either in whole or in part; do thereby as much as lieth in them, (though perhaps unawares

c Rom. 8.33 d Joh. 8. 36.

e 1 Cor.3. 22,

16.

f Gal. 5. 1.

m Col. 1. 14. n Ephel. 2, 14.

B

C

D

a Gal. 5. 2, 4, 11. b Act. 10. 11,

c Gen. 9. 4. d Lev. 17. 11,

14. c Ads 15. 20, 29.

3.

f Joh. 7. 1. g 4 King. 18.4. to themselves, yet indeed and in truth) a evacuate the Cross of A Christ. In that blarge sheet of the Creatures, which reacheth from Heaven to the Earth, whatfoever we find, we may freely kill and eat, and use every other way to our comforts without scruple. God having cleanfed all; we are not to call or esteem any thing common or unclean: God having created all good, we are to refule nothing. If any shall oppose secondly, the seeming morality of some of these prohibitions; as being given before the Law of Ceremonies, pressed from d Moral reasons, and confirmed by Apostolical Constitution since; upon which ground some would impose upon the Christian Church this, as a perpetual yoke, to B abstain from blond: or thirdly, the prophanation which some Creatures have contracted by being used in the exercise of Idolatrone worship, whereby they become Anathema, and are to be held as execrable things; as ! Acban's medge was, and the & Brazen Serpent which Hezekiah stamped to powder; upon which ground also, some others have inferred an utter unlawfulness to we any thing in the Church, which was abused in Fopery, by calling them rags and reliques of Idolatry: neither this nor that ought to trouble us. For although neither my aim, (which lyeth another way) nor the time, will permit me now to give a just and full satis- C fying answer to the several instances, and their grounds : yet the very words and weight of my Text, do give us a clear resolution in the general, and sufficient to rest our Consciences, and our judgements and practice upon; that, notwithstanding all pretensions of reason to the contrary, yet these things, for so much as they are still good, ought not to be refused. For the Apostle hath here laid a sure sourcetion, and impregnable: in that he groundeth the use upon the same ; and from the Goodness of the Creature inferreth a subject of it. [Every Creature of Good it good; and nothing to be refused.] He concludeth; it is therefore not to be D refused, because it is good. So that look whatsoever Goodness there is in any Creature; that is, whatfoever natural Power it hath, which either immediately and of it felf is, or may by the improvement of humane Art and industry be taught to be, of any use unto man, for necessity, nourishment, service, lawful delight or otherwife: the Creature, wherein such goodness or power is to be found, may not be refused as upon tye of Conscience; but that power and goodness it hath, may lawfully be employed to those uses, for which it is meet in regard thereof. Ever provided, we be careful to observe all those requisite conditions, which must guide our Consciences. and regulate our practice, in the use of all lawful and indifferent things. They that teach otherwise, lay burdens upon their own consciences which they need not, and upon the consciences of their brethren which they should not; and are injurious to that liberty which the bleffed son of God hath purchased for his Church, and which

superstitious observation of Dayes and Meass: judge if they doe A not teach this lye also, as the former, with leared consciences. For, with what conscience can they allow an ordinary Confession to absolve for Murder, Adultery, Perjury, and such petty crimes; but referve the great fin of Eating flesh upon a Friday or Ember-day, to the censure of a Penitentiary; as being a matter beyond the power of an ordinary Priest to grant absolution for ? With what Conscience make the tasting of the coarsest flesh a breach of the Lens-fast; and furferting upon the delicatest fishes and confections, none? With what Conscience, forbid they such and such meats, for the taming of the flesh: when they allow those that are farre B more nutritive of the flesh, and incentive of fleshly lusts? With what conscience enjoyn such abstinence for a penance, and then presently release it again for a peny? Indeed the Gloss upon the Canen, that doth so, hath a right worthy and a right wholesom note: Note, faith the b Gloss, that he who giveth a peng to redeem his fast, though he give money for a spiritual thing, yet he doth not commit Simony, because the contract is made with God, If these men had not seared up their consciences: would they not, think you, feel some check at the broaching of such ridiculous and inconfistent stuff, as floweth from these two heads of Devilish Do- C etrines; of forbidding to Marry, and commanding to abstain from Meats?

a Dift. 84. ca. Presbyter. b Gloff. Ibid.

30.

I deny not, but the bands of that strumpet, the Doctors of that Church, have their colourable pretences wherewith to blanch over these errours: else the lyes would be palpable; and they should not otherwise fill up the measure of their Apostacy, according to the Apostles Prophecy, in teaching these lyes in Hypocrisie. But the colours, though never fo artificially tempered, and never fo handfomly laid on, are yet so thinne; that a steddy eye, not bleered with prejudice, may discern the lye through them, for all the Hy-D pocrifie. As might easily be shewen; if my intended course led me that way, and did not rather direct me to matter of more profitable and universal use. Having therefore done with them, it were good for us in the third place, (that we might know our own free hold with better certainty, and keep our selves within our due bounds;) to enquire a little what is the just extent of our Christian liberty unto the Creatures, and what restraints it may admit. A point very needfull to be known for the resolution of many doubts in conscience and for the cutting off of many questions and disputes in the Church: which are of very noylom consequence, for E want of right information herein. I have other matter also to entreat of: and therefore fince I may not allow this Enquiry fo large a discourse, as it well deserveth; I shall desire you to take into your Christian consideration, these Positions follow-

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or is made weak. Hitherto appertaineth that great and difficult common place of scandal, so much debated and disputed of by

Divines. The Questions and Cases are manifold; not now to be rehearsed, much less resolved, in particular: But the Position is plain in the general, that in case of seandal, for our weak brothers

Tim 4.4 The Fifth Sermon.	287
A fake, we may, and sometimes ought, to abridge our selves of some part of our lawful Liberty. Pesides these two, Sobriety and Charity, there is yet one restraint more, which ariseth from the duty we owe to our Superiours, and from the bond of Civil Obedience: which is it had been	27.
by all men as freely admitted, as there is just cause it should, how happy had it been for the peace of this Church? Concerning it, let this be our Sixth position; The determination of Superiours may and ought to restrain us in the outward exercise of our	
dinance of man, faith S. Peter, I Pet. 2. 12. and it is necessary we should do so: for so is the will of God, Ver. 15. Neither is it against Christian liberty if we do so; for we are still as free as before: rather, if we do not so, we abuse our liberty for a clock of malinousness, as it followeth there, ver. 16. And St. Paul telleth us	15, 16.
fed, and so uniformly by these two grand Apostles, is most apparent in private societies. In a family, the Master, or Pater familias, who is a kind of petty Monarch there, hath authority to pre-	b Rom. 13. 5. c Ibid. ver. 4. d Ibid. ver. 1
feribe to his children and fervants in the use of those indifferent things; whereto yet they, as Christians, have as much liberty as he. The servant, though he be the Lords free-man, yet is limited in his dyei, lodging, livery, and many other things by his Master: and he is to submit himself to his masters appointment in these things, though perhaps in his private affection he had rather his Master had appointed otherwise: and perhaps withall in his private judgement, doth verily think it sitter his Master should appoint otherwise. If any man, under colour of Christian liber-	: I Gor. 7.12.
Dir. shall f teach otherwise, and exempt servants from the obedi-	1 Tim. 6.
Now look what power the Master hath over his servants for the ordering of his samily; no doubt the same at the least, if not much more, hath the supreme Magistrate over his subjects, for the peaceable ordering of the Common-wealth: the Magistrate being Pater Patria, as the Master is Pater samilias. Whosoever then shall interpret the determinations of Magistrates in the use of the Creatures, to be contrary to the liberty of a Christian: or under that colour shall exempt inferiours from their obedience to such determinati-	28.
ons, he must blame S. Paul; nay he must blame the Holy Ghost, and not us; if he hear from us, that he is proud, and knoweth notbing,	

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thing, and deateth about unprofitable Questions. Surely, but that ! experience sheweth us it hath been so, and the Scriptures have foretold us that 2 it should be so: that there should be differences, and fidings, and part-takings in the Church; a man would wonder how it should ever fink into the hearts and heads of sober understanding men, to deny either the power in Superiours to ordain, or the necesfity in Inferiours to obey Laws and Constitutions, so restraining us in the use of the Creatures.

29.

Neither let any man cherish his ignorance herein: by conceining, as if there were some difference to be made between Chail and Ecclesiastical Things, and Laws, and Persons in this behalf. The truth is, our liberty is equal in both: the power of Superiours for restraint equal in both, and the necessity of obedience in Inferiours equal to both. No man hath yet been able to shew, not I think ever shall be, a real and substantial difference indeed between them to make an inequality. But that still, as ofvil Magistrates have sometimes, for just politick respects, prahijoyned other-forme, and done well in both: fo Church-Govern neurs may, upon good confiderations, (say it be but for order and uniformities sake,) prescribe the times, places, vestments, ge-C flures, and other Ceremonial Circumstances to be used in Ecclesia stical Offices and Assemblies. As the Apostles in the first Council holden at Jerusalem in Alls 15. laid upon the Churches of the Gentiles for a time, a b restraint from the eating of blond, and things facrificed to Idols, and frangled.

Acts 15. 28,

30.

Thus we see our Christian liberty unto the Creatures, may without prejudice admit of some restraints in the outward exercise of it; and namely from the three respects, of Christian Sobriety, of Chri-Rian Charity, and of Christian Duty and Obedience, But now in the comparing of these together; when there seemeth to be a re- D pugnancy between one and another of them, there may be fome difficulty: and the greatest difficulty, and which hath bred most trouble, is, in comparing the cases of scandal and disobedience together, when there feemeth to be a repugnancy between Charity and Duty. As for example: Suppose in a thing which simply and in it felf we may lawfully according to the Liberty we have in Christ, either use or forbear; Charity seemeth to lay restraint upon us one way, our weak brother expecting we should forbear, and Duty a quite contrary way, Authority requiring the use: in such a case what are we to do? It is against Charity to offend a brother; and it is against Duty, to disobey a superiour. And yet something must be done: cither we must use, or not use; forbear, or not forbear. For the untying of this knot, (which, if we will but lay things rightly together; hath not in it so much hardness as it seemeth to have 3) let this be our seventh Position. In the use of the Creatures, and all

Tim. 4. 4. The Fifth Sermon.

Alindifferent things, we ought to bear a greater regard to our publick Governours; than to our private Breibien; and be more careful to obey them, than to fartife thefe, if the fame courfe will not in fame mediocrity fatisfie both. Alas, that our brethren who are contrary minded, would but with the fpirit of fobriery admir comment Region to be umpire in this cafe: Alas, that they would but confider, what a world of Contradittions would follow upon the contrary opinion, and what a world of confasions upon the conwary pructice. Say what can be faid, in the behalf of a Brather; all the fame, and more, may be faid for a Governoon. For a Gavernour is a Brother too, and formething more a and Duty is Charity too, and fomething more. If then I may not offend my Brow ther, then certainly not my Governour: because he is my Brather too, being a man, and a Christian, as well as the other is. And the fame Charity, that bindeth me to fatisfie another Brether, equally bindeth me to fatisfie this. So that, if we go no farther, but even to the common bond of Charity, and relation of Brothers bood; that maketh them equal at the leaft : and therefore no reas fon, why I should fatisfie one that is but a Private Brother , rather than the publick Magistrate, who (that publick respect see Cafide) is my Brother alfo. When the Scales hang thus even, shall not the accession of Magistracy to common Brasherhood in him, and of Dary to common Charity in me, be enough to cast it clear for the Magistrate ? Shall a fervant in a Family, rather than offend his fellow-fervant, disober his Master? And is not a double feardal against Charity and Duty both (for Duty implieth Charity) greater than a fingle scandal against Charity alone? If private men will be offended at our Obedience to publick Governours; we can but be forry for it ! We h may not redeem their offence by our disobedience. He that taketh offence where none is given, fustaineth a double person; and must answer for it, both as the giver and the taker. If offence be taken at us, there is no woe to us for it, if it do not come by us; " Wee to the man by whom the offence cometh: and it does not come by us, if we do but what is our ducy to do. The Rule is certain and equitable ; The respect of private scandal ceaseth, where lawful uniberity determineth our liberty : and that restrains which proceedeth from special Day, isiof Superiour reason to that which proceedeth but from Common Chamids sint

Three Moderatours then of our Christian liberty to the Creatures we are to allow of; Sobriety, Charity, and Daty: unto every of which a just regard ought to be had. Neither need we fear, if we suffer Sobriety on one side, and Charity on another, and Daty on a third, thus to abridge us in the use of our Christian liberty; that by little and little it may be at length so pared away among them, that there may be little or nothing lest of it. To remove this suspicious

a Si tantopere cavenda funt feandala parvulorum, quanto
amplius pielatorum? Bernaid, de præcept. & dilp.

b Prademèr advertat qui hoc cogitat, fcandalum fcandalo non benè emendari. Du this emendatio evits fi ut aliis fcandalum tollas, alios fcandalizas ? Bern. de Przec. & dilp. c Mat. 18. 7.

1 Cor. 7.23. b Gal. 5. 13. c Gal, 5. 1.

d Rom. 14.17. E I Cor. 8. 8.

on; let this be our Eighth and last Position. No respect whatfor A ever can, or ought to diminish the inward freedome of the conscience to any of the Creatures. And this inward freedome is it, wherein especially consisteth our Christian liberty to the Creature. This freedome we are all bound to maintain to the utmost of our powers; and not to fuffer our felves to be made a she fervants of men, (otherwise than in be ferving one another by love a) but to Stand fast in the liberty wherein Christ hath fet us free. Now this liberry consistent in a certain refolution of judgement, and a certain persmasson of conscience arising thence, that all the Creatures of God are in themselves lawful, and free for us either to use or refuse, as I we shall fee it expedient for us: and that neither the use nor the forbearance of them, doth of it self either commend or discommend us unto God; or any way either please him as a part of his worship, or affend him as a transgression of his Law, d The kingdome of God a not meat and drink, faith S. Paul : " Neither if we eat, are me the better ; neither the worse, if we do not eat ; nor on the contrary, Now here is the wickedness, and the usurpation of the High Priest of Rome; that he challengeth to himself a spiritual power over the consciences of men, which is the greatest syramy that ever was, or can be exercised in the world: laying impurity upon the things C he forbiddeth; and annexing operative holiness, and power both satisfactory, and meritorious, to the things he injoyneth. Which usurpation, who oever hateth not in him with a perfect hatred, is justly unworthy of, and shamefully unthankful for, that liberty and freedome, which the bleffed Son of God hath purchased for his Church.

But this inward freedome once established in our hearts; and our consciences fully perswaded thereof: let us thencesorth make no scruple to admit of such just restraints in the outward exercise of it, as Christian Sobriety, Charity, and Duty shall D require. For we must know, that the Liberty of a Christian is not in eating, and wearing, and doing, what and when, and where and how he lift; but in being affured that it is all one before God, (in the things themselves barely considered,) whether he eas or not ear, wear or not wear, do or not do, this or that: and that therefore, as he may upon just cause eat and wear, and do ; fo he may upon just cause also refuse to eat, or wear, or do this thing or that. Indeed otherwise, if we well confider it, it were but the empty name of liberty, without the thing: for how is it liberty, if a man be determinately bound the one ! way, and tied ad alteram partem contradiction is precisely: and not left indifferent and equal to either? If then the regards of Sobriery, Charity, or Daty, do not require a forbearance, thou knowest ever ry creature of God is good, and nothing to be refused: thou hast thy liberry therefore, and mayest according to that liberry freely ase that

Creature. But is any of those former respects require thou shouldest forbear; thou knowest that the Creature still is good, and as not to be refused, so not to be imposed; thou hast thy liberty therefore here, as before, and oughtest according to that liberty, freely to abstain from that Creature. Both in using and resulting, the Confeitace is still free: and as well the use as the refusal, and as well the refusal as the use, doe equally and alike belong to the true liberty of a Christian.

We have feen now, what liberty God hath allowed us: and therein we may see also his great goodness and bounty towards us, in making fuch a world of Creatures, and all of them good; [Every Creature of God is good;] and not envying us the free use of any of those good Creatures; [Nothing to be refused.] But where is our Day, answerable to this Bounty? Where is our thankfulnesse, proportionable to such receipts? Let us not rejoyce too much in the Creatures goodness, nor glory too much in our freedom thereunto: unless there be in us, withall, a due care and conscience to perform the Condition, which God requireth in lieu thereof; neither can their goodness do us good, not our freedom exempt us from evil. And that condition is, the Duty of Thankfeiving: expressed in the last clause of the verse [If is be reseived with thanksgiving. I Forget this proviso, and we undoe all again, that we have hitherto done, and destroy all that we have already established concerning both the goodness of the Creature, and our liberty in the use thereof: for without thank serving, neither can we partake their goodness, nor use our own liberty, with comfort. Of this therefore in the new place a wherein the weight of the duty considered, together with our backwardness thereunto, if I shall spend the remainder of my sime, and meditations; I hope my labour (by the hessing of God, and your prayers,) shall not be unprofitable, and my purpose therein shall find, if not allowance in your judgements, at least in your Charity Excuse. To speak of which Daty of thanksgiving in the full extent, and by way of common place; were to enter into a spacious field, indeed a very sea of matter without bottom? For mine own eafe therefore and yours, I shall confine my felf to that branch of it, which is most immediately pertinent to my Text, viz, that tribute of Thanks which we owe unto God for the free use of his good Creatures forbearing to meddle with the other branches thereof, otherwife than as they fall within the reach of this, by way either of Proportion or Inference. 311 35 i

And first we are to know, that by Thanksziving in my Text, is not meant only that subsequent act, whereby we render unto God praise and thanks for the Creature, after we have received it, and enjoyed the benefit of it, which yet is most properly Thanksziving: but we are to extend the word farther, even to those prece-

33.

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a Verf. s. hic.

b Luke 22.

17, 19.

c I Cor.II.24.
d Mat. 26 27.
e Mark 14.

22, 23.
f Mat. 15, 36.
Mark 8. 6.
Joh, 6. 11.
Acts 27, 35.
g Mar, 14, 19.
Mark 6. 41.
Luke 9, 16.
h See Cafaub.
exercit. 16. in
Baron. felt. 33.

dent acts of Prayer and Benediction, whereby we befeech God to | A give his bleffing to the Creature, and to fanctifie the use of it to us. For what in this verse is called Thanksgiving, is in the next verse comprehended under the name of 2 Prayer. And we shall accordingly find in the Scriptures elsewhere, the words intole, and inguesia, the one whereof fignifieth properly Blefing, the other Thanksgiving, used oftentimes promiscuously the one for the other. The bleffing which our bleffed Saviour Jesus Christ used at the confectation of the Sacramental bread, b S Luke and c S. Paul express by the word in mershous: d S. Matth. and e S. Mark, by interpress. And the Prayer of Bleffing, used before the eating of B common bread, is by t every of the four Evangelists in some places described by the word inguestir: And by three of them in other fome places, 8 by inner in. And the name h conoria is fometimes found in the writings of the Ancients, for the Sacrament of the Lords Supper; the more usual name whereof is inquestes or the boly Eucharist. And we in our ordinary manner of speech, call as well the Bleffing before meat, as the Thankfgiving after, by the common name of Grace, or faying of Grace. Both these then together, Grace before meat, and Grace after meat; a Sacrifice of Prayer before we use any of the good Creatures of God, and a Sacrifice of Praise after Q we have used them; the Bleffing wherewith we bless the Creature in the Name of God, and the Bleffing wherewith we blefs the Name of God for the Creature: both these I say together, is the just extent of that Thanksgiving, whereof my Text speaketh, and we are now to entreat.

35.

Concerning Meats and Drinks, unto which our Apostle hath special reference in this whole passage: this duty of Thanksgiving, hath been ever held so congrueus to the partaking thereof, that long and ancient custom hath established it in the common practice of Christians; not only with inward thankfulnesse of heart 1 to recount and acknowledge Gods goodnesse to them therein, but also entwardly to express the same in a vocal solemn form of Bleffing or Thanksgiving, that which we call Grace, or saying of Grace. Which very phrases, whether or no they have ground, (as to me it seemeth they have,) from those words of our Apofile, I Cor. 10. For if I by Grace be a partaker, why am I evil (poken of, for that for which I give thanks.) I say, howfoever it be with the phrase; fure we are the thing it self hath sufficient ground from the examples of Christ, and of his holy Apostles. From whom, the custom of giving Thanks at meals, seemeth to have E been derived, throughout all succeeding ages, even to us. Of Christ himself we read often, and in every of the Evangelists, that he bleffed and gave thanks in the name of himself and the people, before meat; in the 14. and 15. of & Matthew, in 6, and 8. of 1 Mark, in 9. of " Luke, and in 6. of " Fohn. And in Matthew

1 Cot. 10 30

k Mart, 14-19. & 15 36. 1 Mark 6, 41. & 3. 6. m Luke 9. 16. n Joh. 6, 8.

then 26. that after meat also, when Supper was ended, he and his Disciples a san bymn, before they departed the room. And S. Luke relateth of S. Paul, Asts 27. when he and his company in the thip, who were well toward 300 persons, were to refresh themcelves with food after a long fast, that he took bread, and first Gave thanks to God in the presence of them all, and then after brake | b Ads 27.35. it, and began to eat: yea S. Paul himself so speaketh of it, Rom. 14. as of the known practice of the Church among Christians of all forts, Weak, and Strong. He that was firing in the faith, and knew the liberty he had in Christ to eat indifferently of all kinds of means, flesh as well as herbs; did eat of all indifferently, and gave God thanks for all. The weak Christian too, who made scruple of some kinds of flesh or other meats, and contented himself with berbs and such like things, yet gave God thanks for his herbs, and for whatfoever elfe he durft eat. " He shat eateth, eateth to the Lord, (faith he there, at verfe 6.) for he giveth God thanks : and be that eateth not, to the Lord he eateth not, and giveth God thanks too. Notwithstanding they differed in their judgements and opinions, and confequently in their practice, concerning the lawfull or unlawfull w/e of some meats: yet they consented most sweetly, and agreed both in their judgement and practice, in the performance of this religious service of Thanksgiving.

So then giving of Thanks for our meats and drinks before and after meals, in an outward and audible form, is an ancient, a commendable, an Apostolical, a Christian practice: ordinarily requilite as an outward testimony of the inward thankfulness of the heart; and therefore not to be omitted ordinarily, neither but in some few cases. There being the like necessity of this duty, in regard of inward thankfulnesse, as there is of word prayer, in regard of inward Devotion; and of outward Confession, in regard of inward belief: and look what exceptions those other outward duties may admit; the very same, mutandis mutatis, and in their proportion, are to be admitted here. But not only meats and drinks, but every other good Creature also of God, whereof we may have use, ought to be received with a due measure of thankfulnesse. And if in these things also, so often as in good discretion it may seem expedient for the advancing of Gods glory, the benefiting of his Church, or the quickning of our own Devotion, we shall make some outward and sensible expression of the thankfulnesse of our hearts for them: we shall therein do an acceptable service unto God, and comfortable to our own fouls. For, for this cause God instituted of old, among his own people, divers solemn feasts and sacrifices, together with the Sanctifying of the first fruits, and of the first born, and divers other ordinances of that nature: as, on the other fide to be he remembrancers unto them of their duty of thankfulness, so to be as well good testimonies, and fit expressions of their performance of that duty. Pp3

2 บุนหมอนที่จร. March. 26 30.

c Rom. 14. 6.

36.

B

37.

a Col. 3. 17.

b Phil. 4. 6.

c Pial, 103.

38.

d Cic. 2. de invent. 13. e Quid tam contra officium quam non reddere quod acceperis ? Ambro. 1. Offi.31. Nullum officium referenda gratia magis necessarium est. Cic, 1, de Offic. f Erunt homicide, tyranni, fures, adulteri, raptores, facri-legi, proditores : infra ista omnia ingratus est. Senec. 1. de benef. 10. g Non folum gratus debet effe, qui accepit en ficium ; verum etiam is, cui potestas ac-cipiendi fuit. Cic. de Provinc. Conful. Tam teneor, do no quam si de mittar onustus Horat. 1. Epift. 7.

But if not alwayes, the outward manifostation thereof; yet God ever expecteth at least the true and inward thankfalness of the beare, for the use of his good creatures. " Whatsoever you do in word or deed, do all in the name of the Lord fefus, giving thanks unto God and the Father by bim, Col. 3. b Be carefull for nothing : but in every thing by prayer and supplication with thanks giving, les your requelt be made known unto God, Phil. 4. Bleffe the Lord, O my foul, (faith David in Pfal. 103.) and all that is within me, praife his holy name ; Praife the Lord, 0 my foul; and fonget not all his benefits. For ger nor all his benefits: as much as to fay, by an ordinary Hebraifing forget not any of all his benefits. He fummoneth all that is in him to blefs God for all be bath from him : he thought it was necessary for him, not to receive any of the good Orentures of God; without Thankfaiving. Which necessity of Thankfaiving will yet more appear; if we consider it, either as an act of Justice, or as an act of Religion: as it is indeed and truly both.

le is first, an Act of Juffice. The very law of Nature, which containeth the first feeds and principles of Justice, bindeth every man that received a benefit, to a thankfull acknowledgement of in first; and then withall (ability and opportunity supposed,) to some kind of retribution. The best Philosophers therefore make gratifule 0 a branch of the Law of Nature; and so account of it as of a thing, than which there is not any office of vertue more necessary as nor any thing on the contrary more deteltable, than 141 gratitude. You cannot lay a f fouler impuration upon a man, nor by any accusations in the world render him more odious to the opinions of all men; than by charging him with unthankfulnels. Ingratum dicas, omnia dixeris : do but fay, He is an unthank fall wretch; you need fay no more, you can fay no worfe, by any mortal creature. Verily, every benefit carrieth with it the force of an obligation; and we all confess it : if we receive but some fmall kindness from another, we can readily and complement willy protoft our felves much bound to him for it. Indeed when we fay fo; we often speak to but of course, and think it not : but yet when we do to; we speak more truth than we are aware of, For, liftit be in truth a kindniffe in him, we are in truth and equity bound rockim thereby . The common faying is not without ground, Qui beneficium necepit, libertatem wendidir. Some men therefore refufe leindreffes and courtefies at other mens hands; because for sooth they will not be beholden to them. Which though ie be a pervense and unjust course, and indeed a high degree of unthankfulneffe, ofor there is unrhankfulneffe, as well in & not accepting a kind offer, as in not requiring a good turn;) and therefore also a high thegree of folly; (for it is a foolish thing for a man, out of the bare fear of unthankfulnesse one way, to become wilfully unthankfull unother?) though, I fay, it be a fond and perverse course

in them : yet it argueth withalf in them a strong apprehention of the equity of that principle of Nature and Juffice, which bindeth men that receive benefits, ad em sueg. to a necessity of requital and retribution. Truth it is; to God our heavenly Father first, and then to our earthly a Parents, none of us can reddere paria: none is able to make a full requiral to either of them; especially not to God. But that freeth us not from the debt of thankfulness, as not to out Parents, fo neither to God: it rather bindeth us the fafter thereunio. The fame Law of Nature, which teacheth us to require a good min to the uttermost, where there is wherewithall to do it, and withal a fair opportunity offered; teacheth us, where there wanteth either ability or opportunity, to endeavour by the best convenient means we can to testifie at least the thankfulness of our hearts, and our unfergned defires of requiral. Which b defire and endea vew, if every ingenuous man, and our earthly Parents, do accept of, b ta beneficie where they find it, as of the deed it felf: can we doubt of e Gods redaendo, plus acceptation of our unseigned desire herein, though instinitely and conjust operation of our unseigned desire herein, though instinitely and conjust operation without all proportion short of a just required and retribution?

David knew right well, that when a man hath done all he can, he preponder to be profitable sinto God, quam possibility. at he that is wife may be profitable to himself and his neighbours ; and it referendi that his goodness, though it might be pleasurable to the Saints bros. I offic. 32. that are on the earth, yet it could not extend unto the Lord. All this c ut de fiat vi he knew: and yet knowing withall that God accepteth the will for the deed, and the desire for the performance; he doubteth not to raise up his language to that key, in Pfdl. t16. Quid retribuam? What requited thall I make? What shall I render unto the Lord, for all his peos. Ovid. de benefits towards me? I will take the Cup of falvation, and call upon the Name of the Lord. This thankful heart he knew God valued as a Sacrifice : nay, 8 preferred before Sacrifices. For having rejected them at Ver [.8. [h I will not reprove thee for thy facrifices, &c.] He exacteth this at Vers. 14. of Psal. 50. [Offer unto God thanksgiving, &c.] God respecteth not so much the Calves out of our stalls, or the fruits from off our grounds: as these Visules labiorum, these calves of our lips, as the Prophet; and these & Fructus labioram, these fruits of our lips, as the Apostle calleth them. [Let w offer the facrifice of praife to God continually, that is, the fruit of our leps, giving thanks to his Name, Heb. 13.] More than this, in his Mercy he will not defire: less than this, in all reason we cannot give, Thankfulness is an Act of Fustice: we are unjust, if we receive his good Creatures, and not return him thanks for them.

Deos. Ovid. de e Job 22. 2. f Pl. 16 2,3 Nullaex mb utilitas Des Sence. 4. de ben. cap. 3. Nec ille collate eget, nec nos ei quicquam mus. Ibid. cap. 9. g Pfal. 116. morras de Stol

Test G . vuras. Xenoph. 1. imur. i Plat. 10. 8. 14. 1 Ofec 14. 2. 1 H.b. 13. 15.

It is not only an Act of Fustice: it is an act of Religion too; and a branch of that fervice whereby we do God worthip and honour.

those offices for which they were created; all this is still done, by the same powerful ward and decree of God, [He upholdeth

all things by the word of his pomer]. As we read of bread, to we

Heb 1.3.

often

often read in the Scriptures of " the flaff of bread : God sometimes threatneth he will break the staff of bread. What is that? Bread indeed is the staff of our strength; it is the very stay and prop of our lives; if God break this staff, and deny us bread, we are gone. But that is not all, bread is our staff : but what is the staff of bread? Verily, the Word of God, bleffing our bread, and commanding it to feed us, is the flaff of this flaff : fustaining that vertue in the bread, whereby it sustaineth us. If God break this staff of bread, if he withdraw his blessing from the bread, if by his countermand he inhibit or restrain the vertue of the bread; we are as far to seek with bread, as without it. If fanctified with Gods word of bleffing; a little pulse b and mater, hard and homely fare shall feed Daniel as fresh, and fat, and fair, as the Kings dainties shall his Companions: a cake and a cruse of water, shall suffice Eliah nourishment enough to walk in the strength thereof forty daies and nights : a few & barly loaves and small fishes shall multiply to the satisfying of many thousands, cat while they will. But if Gods Word and Blesfing be wanting; the lean Kine may eat up the Fat, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet Haggai speaketh, f eat much, and not have enough, drink our fills and not be filled.

This first degree of the Creatures fantification by the word of God, is a common and ordinary bleffing upon the Creatures; whereof, as of the 8 light and dem of Heaven, the wicked partake as well as the godly, and the thankless as the thankful. But there is a second degree also, beyond this; which is proper and peculiar to the And that is, when God not only by the word of his Power bestoweth a blessing upon the Creature: but also causeth the Eccho of that word to found in our hearts by the voyce of his Holy Spirit, and givethus a sensible taste of his goodness to us therein ! D filling our hearts not only h with that joy and gladness, which ari- h Acts 14. 17. leth from the experience of the effect, viz. the refreshing of our natural strength, but also joy and gladness more spiritual and sublime than that, arising from the contemplation of the prime cause, viz. the favour of God towards us in the face of his Son; that which David calleth the i light of his countenance. For as it is i Pfal. 4.6. the kind welcome at a Friends Table, that maketh the chear good, rather than the quaintness or variety of the dishes, (& Super omnia k ovid. Me values Accessere boni;) to as that a dinner of green herbs with love 1 Pro. 15. 17. and kindness, is better entertainment than a stalled oxe with bad looks: fo the light of Gods favourable countenance, shining upon us through these things, is it, which m putteth more true gladness m Pfal. 4 6,74 into our hearts; than doth the corn, and the wine, and the ojl themfelves, or any other outward thing that we do or can partake. Now this fanctified and holy and comfortable use of the Creatures,

attieth also from the word of Gods decree; even a the former de-

a Levit, 26.26. Pfal. 105. 16. Fzek. 4. 16. Firm.amentum panis. Vulg.

b Dan. 1. 12,

c 3 King. 19.

f Agg. 1.6.

41.

g Mat. 5. 45.

gree

D

a 1 Cor.15.45. b Gen. 3. 17.

d Deut. 21.17

e Rom. 4. 13.

f Cor. 3.

g Verl. 3. bic.

h See before fect. 14.

i Tit. 1. 15.
k Sincerum est nist was, quodcunque infundis
acescit. Hocari. T. Epist. 2.
l Fide purisicans corda.
Acts 15. 9.

24.

gree did : but not from the same decree. That former issued from A the decree of common providence; and so belonged unto all, as that Providence is common to all. But this later degree proceedeth from that special word of Gods decree, whereby for the merits of Christ lefus, a the fecond Adam, he removeth from the Creature that b curfe, wherein it was wrapped through the fin of the first Adam. And in this the wicked have no portion; as being out of Christ: so as they cannot partake of Gods Creatures, with any folid or found comfort; and so the Creatures remain (in this degree) unsanctified unto them. For this reason, the Scriptures stile the c Paithful Primogenitos, the first-born; as to whom belongeth d a double portion: and . Haredes mundi, heirs of the world; as if none but they had any good right thereunto. And S. Paul deriveth our Title to the Creatures, from God, but by Christ; [All things are yours, and you are Christs, and Christ is Gods .] As if these things were none of theirs, who are none of Christs. And in the verse before my Text, he faith of meats, that I God bath created them to be received with thanks giving of them which believe, and know the truth: as if those that wanted fatth and saving knowledge, did but usurp the bread they eat. And indeed it is certain, the wicked have not right to the Creatures of God, in such ample fort, as C the godly have. A kind of Right they have, and we may not deny it them; given them by Gods unchangeable ordinance at the Creation: which being a branch of that part of Gods Image in man, which was of natural and not of Supernatural grace, might be, and was foulely defaced by fin; but was not, neither could be wholly loft, as hath been halready in part declared. A Right then they have : but such a right, as reaching barely to the use, cannot afford unto the user true comfort, or sound peace of Conscience, in such use of the Creatures. For, though nothing be in, and of it self unclean ; for, Every Creature of God is good : yet to them that are un- D clean, ex accidenti every Creature is unclean and polluted, because it is not thus sanctified unto them by the Word of God. And the very true cause of all this, is the impurity of their hearts, by reason of unbelief. The Holy Ghost expresly assigneth this cause, 'To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and Conscience is defiled. As a k nasty Vessel sowreth all that is put into it : so a Conscience not purified by faith, casteth pollution upon the best of Gods Createres.

But what is all this to the Text, may some say: or what to the point? What is all this to the Duty of Thanksgiving? Much every manner of way: or else blame S. Paul of impertinency; whose discourse should be incoherent and unjoynted, if what I have now last said were beside the Text. For since the santification of the Creature to our use, dependeth upon the powerful and good

wora

word of God, bleffing it unto us : that duty must needs be necessary to a fanctified use of the Creature, without which we can have no fair affurance unto our consciences, that that word of bleffing is pro ceeded out of the mouth of God. And fuch is this duty of Thankfgiving: appointed by God, as the ordinary means, and proper instrument, to procure that word of bleffing from him. When we have performed this fincerely and faithfully; our hearts may then, with a most cheerfull, but yet humble confidence, say Amen, So be it : in full affurance that Goo will joyn his Fint to ours; Crown our Amen with his; and to our So be it of Faith and Hope, adde his of Power and Command: bleffing his Creatures unto us, when we bless him for them; and functifying their use to our comfort, when we magnifie his goodness for the receipt. You fee therefore how, as unseparable and undivided companions, the Apostle joyneth these two together: the one, as the Cause, the other, as the Means of the Creature's fanctification : [this Sanctified by the word of God, and Prayer:] By the Word of Gods powerfull decree, as the fole efficient, and sufficient Caufe: and by the Prayer of Thanksgiving (for such Prayer he meaneth, as either hath Thank giving joyned with it, or elle is a part of Thank giving, or Thanksgiving a part of it:) by Prater I say and Thanksgiving, as the proper Means to obtain it. This is the bleffed effect of Thank (giving, as it is an Act of Religion. And thus you have heard two grand Reasons, concluding the necessity of Thankleiving unto God, in the receiving and using of his good Creatures. The one, confidering it as an Ast of Inflice: because it is in the only acceptable discharge of that obligation of debt, wherein we stand bound unto God for the free use of so many good Creatures. The Other, considering it as an Ast of Religion: because it is the most proper and convenient means to procure from the mouth of God a word of Blessing, to sanctifie the Creatures to the uses of our lives, and to the comfort of our consciences. This Thanksgiving being an Act both of Fustice and Religion: whenfoever we either receive or use any good Creature of GoD; without this, we are unjust in the Receipt, and in the Use prophane. It is now high time, we should from the premises infer something for our farther use and Edification.

And the first Inference may be, shall I say for Triall; or may I not rather say, for Conviction? since we shall learn thereby, not so much to examine our Thankfulness, how true it is; as to discover our Unthankfulnesse, how soul it is. And how should that discovery cast us down to a deep condemnation of our selves for so much both Unjustice and Prophaneness, when we shall finde our selves guilty of so many failings in the performance of such a necessary Duty both of Justice and Religion? But we cannot abide to hear on this ear: We unthankfull to God? far be that from us: we scarce ever speak of any thing we have, or have

usu quodam magis quam fenfu vel affe. Etu, personare in ore multorum gratiarum actionem ad. vertere eft. Bern. in Cant. Serm. 13.

done, or suffered, but we fend this clause after it, I thank Ged for A it. And how are we unthankfull, seeing we do thus? It is a true faying, which one faith; Thanking of God, is a thing all men doe, and yet none doe, as they should. It is often in udo, but seldom in imo: it swimmeth often upon the tip of our tongues, but seldom sinketh into the bottom of our bearts. I thank God for it, is, as many use it, rather a a By-word, than a Thankseiving: fo far from being an acceptable service to God, and a magnifying of bis name; that it is rather it felf a grievous fin, and a taking of his boly name in vain. But if we will consider duely and aright, not so much how near we draw unto God with our lips, as how far our bearts are from him when we fay fo: we shall see what small reason we have, upon such a slender lip-labour to think our selves discharged either of the bond of thankfulness, or from the fin of unthankfulness. Quid verba audiam, facta cum videam? Though we fay, I thank God, a thousand and a thousand times over; yet if in our Deeds, we bewray foul unthankfulnesse unto him, it is but Protestatio contraria facto: and we doe thereby but make our felves the greater and deeper lyers.

Every fin is spacious and diffused, and spreadeth into a number of branches: this of Ingratitude not least. Yet we will do our C best to reduce all that multitude to some few principal branches. There are required unto true Thankfulness three things; Recognition, Estimation, Retribution. He that hath received a benefit from another, he ought first, faithfully to acknowledge it; secondly, to value it worthily; thirdly, to endeavour really to requite it. And who so faileth in any of these, is (so far as he faileth) unthankfull more or less. And do not some of us fail in all; and doe not all of us fail in some of these? For our more assured, whether Examination, or Conviction; let us a little consider how we have and do behave our felves in each of the three respects; In eve- D ry of which, we will instance but in two kinds; and so we shall have fix degrees of Ingratitude: still holding our selves as close as we can to the present point, concerning our Thankfulness or Unthankfulnesse, as it respecteth the use we have of, and the benefit we have from, the good Creatures of God.

45.

b Confessio

And first, we fail in our Recognition, and in the due acknow-ledgment of Gods blessings. And therein first, and let that be the first degree of our unthankfulness; in letting so many bleffings of His slip by us, without any regard, or so much as notice taken of them: Whereas knowledge must ever go before acknowledgement, and Apprehension before Confession. There is a twofold Confession to be made unto God: the one of our sinnes; the other, of

gemiaa est : aut Peccati, aut Laudis. Aug. exp. 2. in Plal, 29. n rop braiws ausproudrus narayssus, n dugaeisia wels rov Oeds. Chryloft, in Plal. 93.

his

his goodness. That belongeth to Repentance; this to Thankfulness. Both of them confift in an Acknowledgement : and in both, the acknowledgement is most faithfull, when it is most puntiual: and in both, we come to make default, for want of taking such particular information, as we ought, and might. In our Repensance, we content our selves commonly with a general Confession of our fins: or at the most, possibly sometimes make acknowledgement of some one or a few gresser falls, which gall our Consciences, or which the world cryeth shame of: and if we do that, we think we have made an excellent Confession. So in our Thanksgivings, ordinarily we content our selves with a general acknowledgment, of God's goodness and mercies to us; or sometimes possibly recount some one or a few notable and a eminent favours, such as most affect us, or whereof the world taketh notice: and this quedam magis all we do. But we do indeed in both these, deal unfaithfully
titur excidere: with God, and with our own fouls. If we defire to shew our felves truly penitent, we should take knowledge (so far as possibly we could) of all our fins, small and great (at least the several effluent. Senec. species and kinds of them, for the individuals are infinite:) and bring them all before GOD in the Confession of Repentance. And if we defired to shew our selves truly thankfull; we should take notice (so far as possibly we could, and in the species at least,) of all Gods blessings, small and great; and bring them all before him in the Confession of praise. We should even b Colligere b Joh. 6. 12. fragmenta, gather up the very broken meats, and let nothing be loft, those c small perry bleffings, as we account them, and configere as we think, scarce worth the observation. Did we so: how preant, id est, many baskets full might be taken up, which we daily suffer to fall acc minima be to the ground, and be lost? Like Swine under the Oaks, we grouze reficia o' livifup the Akorns, and snouk about for more, and cat them Cant. sermad in too, and when we have done, lye routing, and thrusting our noles in the earth for more: but never lift up so much as half an eye, to the tree that shed them. Every crum we put in our months, every drop wherewith we cool our tangues, the very agre we continually breathe in and out through our throats and nostrils, a thousand other fuch things whereof the very commonness taketh away the observation, we receive from his fulness: and many of these are renewed every morning, and some of these are renewed every minute: And yet how feldome doe we so much as take notice of many of these things? How justly might that complaint which GOD maketh against the unthankful Ifraelises, be taken up against us? d The Oxe knoweth his Owner, and the Afe his Masters crib: but Israel doth not know, my people doth not con-

d Efay 1. 3.

46.

The second degree of our Unthankfulness to God, and that also for want of faithfull Acknowledgement, is: in ascribing the good

2 Hab, 1. 16.

b Luk. 13. 1. c Pfal. 50. 14.

d Deur. 8.

c Ibid. 18.

f Est superbia, maximum, uti datis tanquam innatis 3 & in acceptis beneficis gloriam usurpare bene-ficii. Bernard de dilig. Deo. g 1 Cor.4 7.

h Luk. 18.11.

47.

i Apparet illum non sæpe de reddendo cogi-tasse, cui obrepfit oblivio. Senec, 3. de ben. 1. Perveniunt eo quò, ut ego existimo.

things he hath given us to our own deferts, or endeavours, or to any other thing or Creature, either in part or in whole, but only to him. Such things indeed we have, and we know it too, (perhaps but too well) but we bestirred our selves for them, we bear our brains for them, we got them out of the fire, and fines for them; we may thank our good friends, or we may thank our good selves for them. Thus do we a Sacrifice unto our own nets, and burn incense to our drag, as if by them our portion were fat, and our meat plenteous. And as Pilate mingled the bloud of the Galileans with their own facri fices: so into these spiritual Sacrifices of Thanksgiving, which we offer unto God, we insuse a quantity of our own swink and sweat of our own wit and fore-cast, of our own power and friends, still fome one thing or other of our own; and so rob God, if not of all, yet of so much of his honour. This kinde of unthankfulness God both fore-saw and forbad in his own people, Deut. 8. warning them to take heed, verf. 17. lest when they abounded in all plenty and prosperity, d They should forget the Lord, and say in their hearts, My power, and the might of my hand hath gotten me this mealth. very faying or thinking of this, was a forgetting of God, & But (faith Moses there) Thou Shalt remember the Lord thy God : for it is he that giveth thee power to get wealth, &c. The whole Chapter is C none other but a warn-word against unthankfulness. All glorying in our felves, all vain boafting of the gifts of God, or bearing our felves high upon any of his bleffings, is a kind of smothering of the receipt; and argueth in us a kind of loathness to make a free acknowledgement of the Givers bounty: and so is tainted with a spice of unthankfulness in this degree. & If thou didst receive it; Apostle elsewhere. He that gloryeth in that, for which he even giveth thanks; doth by that glorying, as much as he dareth, reverse his Thanks. The Pharifee, who h thanked God he was not like other men; did even then, and by those very thanks, but bewray his own wretched unthankfulneffe.

Besides a faithfull Recognition, in freely acknowledging the benefit received; there is required unto thankfulness a just Estimation of the benefit, in valuing it, as it deserveth: Wherein we make default, if either we value it not at all, or undervalue it. The third Degree then of our Ingratitude unto God, is the Forgerfulness of his benefits. When we so easily i forget them, it is a fign we let nought by them. Every man readily remembreth those things, he makesh any reckening of: infomuch that although old age be naturally forgetfull, yet & Tully faith; He never knew man to old, as to forget where he had hid his gold, or to whom

possimus quisque & ingratissimus pervenit; ut obliviscanur. Ibid. 4. k Nec virò quenquam senum audivi oblitum, quo loco thessaum obraisset: Umnia, que curani meminerum: vadimonia constituta, qui sibi, qui sui ipsi debeant. Cic. de senect.

he had lent his moneys. In Dent. 8. Mofes warneth the people, (as you heard) to a beware, lest being full, they should forget the Lord that had fed them : and David Stirresh up his foul in Pfal. 103. to b blefs the Lord, and not to forget any of his benefits. We all condemn Pharaoh's Butler of unthankfulness to Foseph, (and so we may well do; for he afterwards condemned himfelf for it;) in that c Gen. 41.9. having received comfort from Joseph, when they were fellow-Prifoners, he yet of forgas him when he was in place where, and had power and opportunity to require him. How inexcufable are we, that so condemn him? seeing wherein we judge him, we condemn our felves as much, and much more: for we do the fame things, and much worse. He forgat Foseph, who was but a man like himfelf : we forget God. He had received but one good rufn: we many. It is like he had none about him to put him mind of Fofeph; for as for Foseph himself, we know he lay by it, and could have no accefs: we have God himself daily rubbing up our memories, both by his Word and Ministers, and also by new and fresh benefits. He, as foon as a fair occasion presented it self, confest his fault, and remembred Foseph; thereby shewing his former forgetfulness to have proceeded rather from negligence than Wilfulness: we after fo many fresh remembrances and blessed opportunities, still continue in a kind of wilful and confirmed resolution, still to forget. Well may we forget these private and smaller bleffings; when we begin to grow but too forgetful of those great and publick Deliverances GOD hath wrought for us. Two great Deliverances in the memory of many of us, hath God in his fingular mercy wrought for us of this Land; fuch as I think, take both together, no Chrisftian age or Land can parallel: One formerly, from a forein Invasion abroad; another since that, from an hellish Conspiracy at home: both fuch, as we would all have thought, when they were done, should never have been forgotten. And yet, as if this Were Terra Oblivionis, the land where all things are forgotten, how doth the memory of them fade away, and they by little and little grow into forgetfulness! We have lived to fee Eighty eight almost quite forgotten, and buried in a perpetual Amnefty, (God be bleffed who hath graciously prevented, what we feared herein!) God grant that we, nor ours, ever live to fee Novembers fifth forgotten, or the folemnity of that day fi-

A fourth Degree of unthankfulnels is, in undervaluing Gods bleffings, and leffening the worth of them. A fault whereof the murmuring I raelises were often guilty: who although they were brought into a e good Land, flowing with milk and honey, and abounding in all good things both for necessity and delight; yet as it is in f Pfal. 106. They thought form of that pleasant Land : and f Pfal. 106.14. were ever and anon, and upon every light occasion repining at

a Deut. 8. 14.

b Pl. 103. 2.

d Gen. 40.23.

gainst God and against Moses; alwaies receiving good things from A GOD, and yet alwaies discontent at something or other. And where is there a man among us that can wash his hands in inno-cency, and discharge himself altogether from the guilt of unthankfulness in this kind? Where is there a man so constantly and equally content with his portion; that he hath not fometimes or other either grudged at the leanness of his own, or envied at the fatness of anothers lot? We deal with our God herein, as Hiram did with Salomen. Salomen gave him twenty Cities in the land of Galilee: but because the Countrey was low and deep (and so in all likelihood the more fertile for that,) a they pleased him not; and be 1 faid to Salaman, What Cities are thefe thou baft given me? and he called them Cabul; that is to say, dirry. So we are witty to cavil and to quarrel at Gods gifts; if they be not in every respect such, as we, in our vain bepes or fancies, have ideated unto our felves. This is dirty; that barren : this too folitary; that too populus : this ill-mooded; that ill-matered; a third ill-aired; a fourth ill-neighboured. This b grudging and repining at our portions, and faulting of Gods gifts; fo frequent among us, argueth but too much the unthankfulness of our hearts.

b Meulipos-01, Jude 16.

a Reg. 29. 11

13.

49.

c See before, Seft. 38.

d 2 Sam. 9.1.

The last thing required unto Thankfulness, (after a faithful Ac- C knowledgement of the receipt, and a just Valuation of the thing received), is Retribution and Requital. And that must be real, if it be possible : but at the least, it must be woral, in the Defire and Endeavour. And hereinalso (as in both the former,) there may be a double-fail: if, having received a benefit, we requite it either not at all, or ill. Not to have any care at all of Requital, is the fifth degree of Unthankfulness. To a Requital (as you cheard) fufice bindeth us; either to the party himself that did us the good turn, if it may be, and be either expedient or needful; or at the least, to bis, David retained such a grateful memory of Fonatban's D true friendship and constant affection to him; that after he was dead and gone, he hearkened after some of his friends, that he might requite Fonathan's love by some kindness to them. [distance yet any less of the house of Saul, that I may show him kindness for Jonathan's sake?] and surely he were a very unthankful wretch, that having been beholden to the Father, as much as his life and livelihood is worth, would fuffer the son of so well-deserving a Father to perish for want of his help; and would not Arain himself a little even beyond his power (if need were) to succour him. Indeed to God, as we heard, we can render nothing B that is worthy the name of Requital: we must not so much as think of ther. But yet somewhat we must do, to express the true and unfeigned thankfalness of our hearts; which, though it be now thing less, yet it pleaseth him for Christs sake to interpret as a Requital. And that to Him, and His: To Him, by feeking his gloA 177; to His, by the fruits of our Christian Charity. We adventure our states and lives, to maintain the honour and safety of our Kings in their just wars; from whom perhaps we never received particular favour or benefit, other than the common benefit and protection of subjects. And are we not then foulely ingrateful to God, to whole goodness we owe all that we have or are; if, for the advancement of his glory, and the maintenance of his truth, we make dainty to spend the best and most precious things we have, yea though it be the dearest hears-bload in our bodies ? But how much more ungrateful, if we think much, for his fake to forgo liberty, lands, livings, houses, goods, offices, honours, or any of these smaller and inferiour things? Can there be greater unthankfulness, than to grudge him a small, who hath given us all? In these, yet peaceable times of our Church and state (God be thanked) we are not much put to it: but who knoweth how foon a heavy day of trial may come, (we all know it cannot come former, or heavier, than our fins have deserved;) wherein woe, woe to our unthankfulness, if we do not freely and cheerfully render unto Goo of those things he hath given us, whatsoever he shall require of us. But yet even in these peaceable times there want not opportunities, whereon to exercise our Thankfulness; and to manifest our desires of requital: though not to him, yet to his. To his fervants and children in their afflictions; to his poor distressed members in their manifold necessities. These opportunities we never did, we never shall want, according to our Saviours prediction, (or rather promise,) a Pauperes semper habebitis, The poor you shall almaies have with you, as my Deputy-receivers; but me (in perfon) ye shall not have alwaies. And what we do, or not do, to these, whom he thus constituted his Deputies, he taketh it as done or not done unto bimself. If when God hath given us proferity, we fuffer these to be distressed, and comfore them not; or victuals, to perish, and feed them not; or cleathing, to starve, and cover them not; or power, to be oppressed, and rescue them not; or ability in any kind, to want it, and relieve them not: Let us make what shews we will, let us make what profession we will of our thankfulness to God, what we deny to these, we deny to him; and as we deal with thefe, if his cafe were theirs, (as he is pleased to make their case his,) we would so deal with him. And what is to be unthankful, if this be not?

And yet behold umhankfulness, more and greater than this: unthankfulness in the fixth, and last, and highest, and worst degree. We requite him evil for good. In that other we were an-Just; not to require him at all: bur injurious also in this, to requite him with ill. It Ricketh upon King Joash as a brand of infamy for ever, that he flow & Zachary the fon of Feboiada the c 2 Chr. 24. High Priest, who had been true and faithful to him both in the

Rr

b Mar. 25: 50.

50.

E

getting of the kingdom, and in the administration of it : recorded to A all posterity, 2 Chron. 24. Thus Foash the King remembred not the kindness which feboiada the Pather had done him, but flew his fon : and when he died, he faid; The Lord look upon it, and require it. And it was not long, before the Lord did indeed look upon it, and require it: the very next verse beginneth to lay down the vengeance that God brought upon him for it. And yet compared with ours, Foalh his ingraritude was nothing. Feborada was bound as a fabjed to affilt the right Heir: God is not bound to us; he is a debtor to none. Foalh had right to the Crown before Feboiada fer it on his head: we have no right at all to the Creature, but by Gods gift, Foalh though he dealt not well with the fon yet he evermore effecmed the father to long as he lived, and was advited by him in the affairs of his Kingdome: we rebel even against God himself, and cast all his counsels behind our backs. Joss flew the son; but he was a mortal man and his subject, and he had given him (at least as he apprehended it) some affront and provocation: we by our fins and disobedience crucifie the fon of God, the Lord and giver of life, by whom, and in whom, and from whom

a Symb. Nicen.

b Deut.32. 15.

c Ofer. 3. 8.

d Phil. 3. 9.

we enjoy all good blessings, and of whom we are notable to say that ever He dealt unkindly with us, or gave us the least provoca- 6 tion. But as Ifrael (whom God calleth b Jeshurun, and compareth to an Heifer fed in large and fruitful pastures,) going alwaies at full bit, grew fat and wanton, and kicked with the heel: so we, the more plentifully God hath heaped his blessings upon us, the more mantonly have we followed the swinge of our own hearts, and the more contemptuously spurned at his holy Commandements. It was a grievous bill of complaint, which the Propher in the name of God preferred against Israel in Ofee 2. that his corn, and wine, and oyl, and the filver, and gold which he had given them, they imployed in the service of Baal an abominable Idol. If when God giveth us wit, wealth, power, authority, health, strength, liberty, every other good thing; in stead of using shele things to his glery, and the comfortable relief of his servants, we abuse them, some or all, to the service of those Idols which we have erected to our felves in our hearts; to the maintenance of our pride and pomp, making Lucifer our God; of our pelf and profits, making Mammon our God; of our swinish pleasures and fenfuality, making our d Belly our God: Are we not as deep in the bill as those I/raelites were? as unjust, as they? as prophane, as they ? as unthankful every way, as they ? Flatter we not our felves : E Obedience to Gods Commandements, and a fober and charitable use of his Creatures, is the best, and surest evidence of our thankfulnels to God, and the fairest requital we can make for them. If we withdraw our obedience, and fall into open rebellion against God; if we abuse them, in making them either the occasions or infirm-

menss

to necessary as we have heard Necessary, as an Act of Fusice for the receipt of the Creature: and necessary, as an Act of Religion for the fanthifying of the Creature : how should our hearts be enflamed with an holy defire, and all our powers quickned up to a faithfull endeavour, confeionably to perform this so necessary a du-17 P. One would think, that very necessity, together with the consciousness of our former untbankfulness, should in all reason be enough to work in us that both defire and endeavour. In all reason, it should so : but we are unreasonable; and much ado there is to persuade us to any thing that is good, even when we are persuaded. Wherefore to enforce the exhortation more effectually, I must have leave to press the performance of this duty upon our consciences, with some farther Inducements, and important Considerations.

53.

Consider first, the Excellency of the Duty. There are but three heads, whereto we refer all that is called good 3 Jucundum, Utile, Honeftum; Pleasure, Profit and Honesty, There is no thing defirable or lovely, but in one or other of these three respects. Each of these singly we account good, but that excellently good, wherein they all concurr. We love things that will give us de light; sometimes when there is neither profit, nor credit in them: we love things that will bring us profit; though possibly neither 6 delightfull greatly, nor feemly: and we love things that we think will do us honefty, oftentimes without regard either of pleasure or profit. How should we then be affected to this duty of giving thanks, and finging praises unto our GOD; wherein all these doe joyntly concurr, and that also in an excellent measure? David hath wrapped them all together in one verse, in the beginning of Pfalm 147. 2 Praise ye the Lord, for it is good; yea it is a pleasant thing, and praise is comely. It is good, it will bring you profit; it is pleasant, it will afford you delight; and it is comely, it will do you bonefty: and what can heart with more? Again, many good vertues and graces of God in us shall expire together with us : which though they be eternal in their fruit and reward, yet are not so as to their proper Acts; which after this life shall cease, because there shall be neither need, nor use of them then, b Whether there be b 1 Cor. 13.8. Prophefies, they shall fail; or whether there be tongues, they shall cease: or whether there be knowledge, it shall vanish away. There shall be no use of taming the flesh by Fasting, or of supplying the want either of others by Almes, or of our selves by Prayer. Nay, even Faith and Hope themselves shall have an end: for we shall not then need to believe, when we shall fee : nor to expect, when we shall enjoy. But giving of Thanks, and praise, and honour, and glory unto God, shall remain in the Kingdom of beaven and of glory. It is now the continual bleffed c exercise of the glorious Angels and Saints in Heaven : and it shall be ours, when

we shall be translated thicker. O that we would learn often to

c Rev. 4. 8.1 & 7, IJ2 12.

practife

practife here, what we hope shall be our eternal exercise there! O that we would accustom our felves, being ' Filled in the spirit to speak to our felves in Pfalms and Hymns and spiritual Songs, singing and making melody in our hearss to the Lord : giving thanks alwayes for all things unto God and the Father, in the name of our Lord Jefus Chrift : as speakerh our Apostle, Ephel. 5.

Confider Jecondly, the multitude and variety and continuance of Gods bleffings: and let that provoke thy thankfulness. If thou hadft received but one or a few benefits: yet thanks were due even for those few, or for that one, more than thou art able to return. But what canst thou alledge, or how excuse thy unthankfulness? when his mercies are renewed every morning, nay every b moment; when he is ever copening his hand, and powring out his bleffings, and a loading and even overwhelming thee with his benefits: as if he did we with thee, and would have thee fee, how eafily he can overcome thy evil with his goodness, and infinitely out-strip thine infinite ingratitude with his more infinite munififrom a thousand unknown dangers he delivereth thee, which thou suspectedit not : he still continueth his goodness unto thee, and reprieveth thy destruction, though thou deservedst it not. What should I say more, thy very life and being thou owest to him. " In whom we all live, and move, and have our being: thence resolve with holy David, to sing praise unto the Lord, s long as then livest; and to sing praise unto thy God, whilest then hast thy being. Many and continual receipts, should provoke many and continual thanks.

Consider thirdly, thy future necessities. If thou wert sure of that thou hast, that thou and it should continue together for ever, and never part; and that thou couldest make pretty shift to live upon the old flock hereaster, and never stand in need to him for more: there might be so much less need to take care for giving thanks for what is past. But it is not so with any of us: of what we have, we are but Tenants at Courtesie, and we stand continually upon our good behaviour, whether we should hold of him any longer, or no: and much of our fusure happiness standeth upon our present thankfulness. And with what face can we crave to have more, (and yet more we must have, or we cannot fubfift,) if we be not thankfull for what we have? & Peremptoriares est ingratitudo, faith Saint Bernard, it cutreth off all kindnels, h Ventus wens & exficcans: like that i frong East-winde i Exod. 14.21. which in a night dryed up the Red-fea; it holdeth off the freams of Gods bounty from flowing, and dryeth up those Channels whereby his mercies were wont to be conveyed unto us. Cerrainly this is one special cause why God so often faith us Nay, and lendeth us away empty when we aske; even because we are so Rr 3

a Eph. 5. 18,

b Omni mo obligas, dum amai momento mihi tua magna beneficia prastas. August. Solil, cap. 18. Tot munera, que sine inter-missione dichus ac noctibus (Dii) fundunt. Senec. 4. de benef. 3. c Pfal. 145.16. e Acts 17.28. f Pfal. 104 33

55.

ceffat decurfus, ubi vocurfus zu fuerit. Bern.

little thankfull to him for former receipts. The A Rivers return A

a Eccl. 1. 7.

[næ reddantur,
origini fluentæ gratiæ, ut
uberiùs fluant.
Bern. [er. 89.
b Alioquin,
aift ad fontem
redeant, exiccantur. Bern.

[hid

all their waters to the Sea, from whence they had them : and they gain this by the return, that the Sea feedeth them again, and so by a continual fresh supply preserveth them in perpetual being and motion. If they should b withhold that tribute, the Sea would not long suffice them nourishmens. So we by giving, receive: and by true paying the old debt, get credit to run upon a new fcore; and provoke future bleffings, by our thankfulness for tormer : as the Earth by fending up vapours back to Heaven from the dem the hath received thence, filleth the bottles of Heaven with new moysture, to be powred down upon her again in due season, in kindly and plentifull showers. By our Prayers and Thunksgiving, we erect a Ladder, like that which facob faw, whereon the angels ascended and descended; we preserve a munial entercourse betwixt Heaven and Earth; and we maintain a kind of continual treding as it were betwitt God and us. The Commedities are brought is in, they are Gods bleffings: for these we traffique by our Prayers and Thanksgivings. Let us therefore deal squarely, as wife and hones Merchants should do. Let us keep souch, and pay : it is as couch as our credit is worth. Let us not think to have commodities still brought us in, and we fend none out, d Omnia te adworsum spectantia: this dealing cannot hold long. Rather let us think, that the quicker and speedier and more returns we make, our gains will be the greater: and that " the oftner we pray and praise God for his bleffings, the more we secure unto our selves both the continuance and the increase of them.

Gen. 28. 12.

d Horat. 1. Epift. 1.

e Edrini Tis eddouon eugaerson geneum da, u) meis to t

χερωμέσα, ε) σεθε το των μετζόνων τυχείν εαυδοίε πολλόν περευτειπίζωμεν των παρόνιστο. Chrys. in Gen. hom. 26, ευλόγησας τ Θεθνό όρειλετων αυτόν κατάσησε μείζου το δυεργεσας. Ibid. hom. 25.

f'Oi yap retol yvaluson, ruyaDov
yeggir "Exovres ux ionon,
welv res in ionon,
den q; bomines
nofiva intelligimus boda,
Quum, qua in
potestate habuimus, ea umismus. Plaur. in
Captiv. 1, 2.

Consider fourthly thy misery, if thou shouldst want those things which God hath given thee. I Carendo magic quam fruendo. Fools will not know that true worth of things but by manting, which wifer men had rather learn by having them. Yet this is the common folly of us all: We will not prise Gods blessings as we should, till he for our unthankfulness take them from us, and teach us to value them better before we have them again. We repine at Gods great blessings; we grudge at his gentle corrections: judging these too heavy, those too light. We think our very peace a burden, and complain of plenty as some would do of searcity; and undervalue the blessed liberty we have of treading in his Courts, and partaking his holy Ordinances: and all this, because by his great goodness we have so long injoyed them: and this is our guise in every other thing proportionably.

Did we but feel a while the miseries of our Neighbour-Countreys, who want the blessings which we thus slight; or could we but fore think what our misery should be, if we (as they) had our Throats ever before the sword, or were wasted with extreme famines and pestitences, or lived either in thick darkness, without the Gospel, or under cruel persecution for it. Did we thus; though our hearts were as hard and cold as stones, it could not be but those thoughts would soften them, and enslame them to magnisse and bless the holy name of God for our long and present peace, for that measure of plenty what ever it be which we yet have, and for the still continued liberty of his glorious Gospel and sincere worship among us. God grant, that from our wretched unthankfulness, he take not just occasion, by taking these great blessings from us, to teach us at once both how to use them better, and how to value them better.

Consider fifthly, thy Importanity with God, when thou wantest any thing, and according to that; proportion thy thanks when thou halt it. I remember what Bernard writeth of the Popes servants and Courtiers in his time: 2 Importuni ut accipiant inquiesi donec acceperint, ubi acceperint ingrati. When Suiters come to the Popes Court with their businesses, the Courtiers and Officers lie in the wind for them, greedily offering their service, and never quiet with them till they have got something; but by that they have got the money, they have forgot the man; and having first served their own turn, they then leave the business to go which way it will. Not much unlike is our dealing with God. When we b would have fomething, fome ontward blessing conferred, or some outward calamity removed, (for thankless devotions seldome look farther than after these outward things;) we are, as Saint Chrysoftome speaketh, c anded mes, very eager and earnest with God, we must have no Nay; we wrestle with him, and that stoutly, as if we would outwrestle d faceb for a blessing, and we will not let bim go till we have obtained it. But merd to naceir aramenlouires, saith Chrysoftome there. When our turn is ferved, and we have what we would have, by and by, all our devotion is at an end; we never think of thanks. All the ten Lepers begged hard of Christ for a cleaning: the Text faith, They life up their voyces; they were all lowd enough, whilest they were suitors. Sed whi novem? there returned not to give God thanks for their cleanfing, of the whole ten any more than barely one fingle man. It is our case just. When we want any of the good Creatures of God for our necessities, we fopen our mouthes wide, till he & open his hand, and fill them with plenteonsness: but after, as if the filling of our Mouths were the stopping of our Throats, so are we speechless and beartless. Shame

57.

a Bern lib. 4. de consid. ad Euzen.

b Multos vidamus usque hodie satis importune petentes, quod sibi deesse cognoveriut; sed paucos ad modum novimus qui dignas super acceptis benesicia gradias agere videastur. Bernard. Serm. de diverss 27. c Chrysost in Psal. 137. d Gen. 32. 25, 26. e Litk. 17.13, 17.

f Pfal. 81. 10. g Pfal. 145.16 we to be so clamorous, when we crave from him; and so dumb when A we should give him shanks.

58. a Bein. in Pfa'. Qui habitat. Serm. 14.

b Gen. 32. 10.

d Nulla Deo dardi beneficii de benef. 3
Ego rebar spontaneas esfe nu-ninum benignitates ultroque ab his fluere inexpettata be nevolentia munera. Arnob. contr. Gent. lib. 3. Deus nulli debet aliquid: quia omnia gratuitò prastat. Et si quisquam di-cci, ab illo ali-quid deberì meritis fuis, certe ut effet non ei debebatun : non enim erat, cui deberetur Aug. 3. de lib. c Prov.12.24. & 13.4. t 2 Thel. 3.10 g Deur. 8. 18. h See before. Ser. 3. ad Cler. Sect 18.

59.

Confider laftly, how freely God hath given thee, what he hath given thee, Dupliciter gratis, faith Bernard : Sine merito, fine labore. Freely, both waies: freely without thy defert; and freely without to much as thy pains. Freely first, without thy defert. Faceb, a man as well deferving as thou, yet confest himself. Not worthy of the least of all Gods mercies. And S. Paul cutteth off all challenge of defert, by that Interrogatory, Who bath first given him, and it shall be recompensed him? as who should No man can challenge God, as if he owed him ought. I If he have made himself a debter to us by his Promise, (and indeed he hath so made himself a debier to us,), yet that is still gratis, and for nothing : because the promise it self was free without either debt in him, or defert in us. Nay more, God hath been good to us, not only when we had not deserved it; but (which still more magnifieth his bounty, and bindeth us the stronger to be thankful,) when we had deserved the quite contrary. And how is it possible we should forget such his unspeakable kindness, in giving us much good, when we had done none, nay, in giving us much good, when we had done much ill? And as he gave it fine C merito; To fine labore too; the Creature being freely bestowed on us, as on the one fide not by way of remard for any defert of ours; fo neither on the other fide by way of wages, for any labour of ours, To shew that God giver not his blesangs for our labour meerly: he fometimes givet b them not, where they are laboured for 3 and again he giveth them sometimes where they are not laboured for. If in the ordinary dispensation of his Providence, he bestowed them upon them that labour, as Solomon faith, "The diligent hand maketh rich; and feldom otherwise, for (He that will not labour, it is fit he should not eat:) yet that labour is to be accounted but as the means, D not as a sufficient canse thereof. And if we dig to the root, we shall still find, it was gratis: for even that power to labour was the gift of God; & It is God that giveth thee power to get wealth, Yea in this fenle, nature it felf is grace; because given grains and freely, without any labour, preparation, disposition, desert, or any thing at all in us.

All these considerations; the Excellency of the Duty, the Continuance of Gods blessings, our future Necessity, our Misery in wanting, cur Importantly in Craving, his free Liberality in bestowing, should quicken us to a more conscionable performance of this so necessary, so just, so religious a Duty. And thus having seen our unabankfulness discovered in six points: and heard many Considerations to provoke us to shankfulness: it may be we have seen enough in that to make us have the fault, and we would sain amend it; and it may be we have heard enough in this to make us affect the day, andwe would sain practife it, may some say; but we

are

are yet to learn how. The Duty being hard, and our backwardnels great; what good course might be taken, effectually to reform this our fo great backwardness, and to perform that so hard a Duty? And so you see, my second Interence for exhortation: breedetha third, and that is for direction; which for fatisfaction of those men that pretend willingness, but plead ignorance, I should also prosecute, if I had so much time to spare. in should be discovered, what be the principal canses of our so great Unthankfulness; which taken away, the effect will instantly and of it selfcease. Now those Causes are especially, as I coneive, these five, vil, I. Pride, and Self-love; 2. Envy, and Discontentment; 3. Riotonsness; and Epicurism; 4. Worldly Carefulness, and immoderate desires; 5. Carnal Security, and forellowing the time. Now then, besides the application of that which hath already been spoken in the former Discoveries and Motives; (for every Discovery of a fault, doth virtually contain some means for the correcting of it; and every true Motive to a duty, doth virtually contain some helps unto the practice of it:) belides these, I say, I know not how to prescribe any better remedies against unthankfulness, or helps unto thankfulness; than faithfully to strive for the casting out of those sins, and the subduing of thole Corruptions in us, which cause the one, and hinder the other. But because the time, and my strength are near spent; I am content to ease both my self and you, by cutting off so much of my provision, as concerneth this Inference for Direction: and defire you that it may fuffice for the present, but thus to have pointed ar these Impediments, and once more to name them, They are Pride, Envy, Epicurism, Carefulness, Security.

"I place Pride, where it would be; the formost, because it is of all other a the principal impediment of Thankfulness. "Certainly there is no one thing in the World, so much as "Pride, that maketh men unthankful. He that would be truly thankful, must have his eyes upon both; the one eye upon " the Gift, and the other upon the Giver: and this the proud " man never hath. "man never hath. Either through b felf-love he is starkblind, and seeth neither: or else through Partiality, he wink-"eth on one eye, and will not look at both. Sometimes he feeth "the Gift, but too much, and boasteth of it: but then he forgeteth the Giver; he boafteth, as if he had not received it. Some-"times again he over-looketh the Gift, as not good enough for him; and fo repineth at the Giver, as if he had not given him "according to his worth, Either he undervalueth the Gift, or elle "he overvalueth himself; as if he were himself the Giver, or at least "the deserver: and is in both unthankful. To remove this Impedi-"ment; who ever desireth to be thankful, let him humble himself, "nay empty himself, nay deny himself, and all his deserts; confess

a Maxime facit ingrates nimius Jui suspessus, & insttum mortalitati vitium se suaq; mirandi. Scnec. 2. de benes. 26. b Cacus amor sui. Horst. 1. Carm. od. 18.

c i Cor. 4.7.

b Sacrilegus invasor glorie invasor Bern, in Cant. Serm,

61.
c Superbia prima foboles inanus gloria -- mox
invidiam gignet.
Greg. 31. Mor.
31.

d Non potest quisquam, & gratias agere enec. 3. de benef. 3. e Vebemens, & importunum malum, Invidia: que nos inquietat, dum comparat Hoc mili prestitit : fed illi pius, fed illi maturius. Senec. 2. de benef. 18. f Illis non tam jucundum est, multos poft se vi dere ; quam grave, aliquem ante fe. Senec. Epift. 73.

rat distentius
uber, Tabescat,
neque se majori
pauperiorum
Turbe comparet? Horat. 1.

ret? Horat. I. Serm. Satyr. I. Ei & un, 785

"himself with Facob a less than the least of Gods mercies, and condemn his own heart of much sinful b facriledge, if it dare but
think the least thought tending to rob God of the least part of his
honour.

"Envy followeth Pride; the Daughter the Mother: a femen, not content only to look upon their own things and the "present; but comparing these with the things of other "men, or times: instead of giving thanks for what they have, cc frepine that others have more or better; or for what they now " have, complain that it is not with them as it hath been. "thoughts are Enemies to the tranquillity of the mind: breed-"ing many discontents, and much unthankfulness; whilest our " E eyes are evil, because God is good to others, or hath been so "to us. To remove this impediment; who ever defireth to be truly thankful, let him look upon h his own things, and not on "the things of other men; and therein consider, not so much "what he wanteth, and fain would have, as what he hath, and "could not well want. Let him think, that what God hath given him, came from his free bounty, he owed it not; and "what he hath denied him, he with-holdeth it either in his Justice 6 "for his former fins, or in his Mercy for his farther good: that "God giveth to no man all the defire of his heart in these out-"ward things, to teach him not to look for absolute content-"ment in this life; least of all, in these things. If he will " needs look upon other mens things, let him compare himfelf "rather i with them that have less, than those that have more: "and therein withall consider, not so much what k him-" felf wanteth which some others bave, as what he hath which " many others want. If a few, that enjoy Gods bleffings in " these outward things in a greater measure than he, be an eye- D " fore to him : let those many others, that have a scanter portion, " make him acknowledge that God bath dealt liberally and "bountifully with him. We should do well to understand "that faying of Christ, not barely as a Prediction, but as a kind of Promise too, (as I have partly intimated 1 before)
"The moor you shall alwaies have with you: and to think that every "Begger that seeketh to us, is sent of God, to be as well a Glass "wherein to represent Gods bounty to us, as an object whereon for " us to exercise ours. And as for former times : let us not so much " think how much better we have been, as how well we are; that " we are not so well now, impute it to our former unthankfulness; "and fear, unless we be more thankful for what we have, it

El Neun, 788 ian Austerhus Stanger, 23 un ea Samp de mondel wole 788 ian by ortas armanel ayun. Pluta ch ubi supra. k Nec ea intuemur, qua nos alius praposures, sid ea sola qua fortuna pracedentium oftentat. Senec. 3. de benef. 3. 1 See Sect. 49 m Match. 26. 11.

will

Al will be yet and every day worfe and worfe with us. "Counfell very needfull for us in these declining times: which are not (God knoweth, and we all know) as the "times we have feen; the leprous humour of Popery ferret-"ly stealing in upon us, and as a leprose spreading apace "under the skinne; and penury, and poverty, as an ulcerous "fare, openly breaking out in the very face of the Land. "Should we murmure at this; or repiningly complain that "ir is not with us, as it hath been? God forbid; that is "the way, to have it yet, and yet, worle, Rather let us humble our felves for our former anthankfulnesse, whereby "we have provoked GOD to withdraw himself in some measure from us: and bleffe him for his great mercy, who se yet continueth his goodness in a comfortable, and graci-"ous measure unto us, notwithstanding our so great super-"thinese, and unthankfulnesse. Thousands of our breturen in the world, as good as our felves, how glad would they be; how thankfull to God, how would they rejoyce and fing, "if they enjoyed but a small part of that peace and prosperi-"ty in outward things, and of that liberty of treading in Gods "Courts, and partaking of his Ordinances, which we make fo "little account of, because it is not every way as we have "known it heretofore?

The third Impediment of Thankfulness, is Rist, and Episecurifin: that which the Prophet reckoneth in the Ca-"ralogue of Sodom's fins, 2 Fulneffe of bread, and abundance "of Idlenesse. This is both a Cause and a sign of much "unthankfulnesse, Панодогії, and imanoqueri. Fulnesse, and For-"gesfulnesses they are not more near in the found of the words, than they are in the fequel of the things: "b When thou hast eaten, and art full, Then beware last thou forget the Lord thy God, Deur. 8. It much argueth, that we "make small account of the good Creatures of God, if we will "not fo much as take a little pains to get them: but much "more, if lavishly and like prodigal fools we make waste "and havock of them. He that hath received fome teken "from a dear friend, though perhaps of bitle value in it "felf, and of leffe afe to him a yet if he retain any grave-"full memory of his friend, he will s value it the more, and fer greater store by it, and be the more carefull to "preserve it, for his friends sake: but if he should make in the if it away causeksly, and the rather, because it came so ca if sily, (as the Ding-thrisi's proverb is, Lightly come, lightly goe;)

"every man would interpret it as an evidence of his un-"friendly and unthankfull heart. But riot is not only a sign; it

62.

1 Ez:k. 16.49.

b Deut. 8.10, 1

Carull.

"is also a Canse, of unthankfulness: in as much as it ma-" keth Síz

D

keth us value the good things of God, at too low a rate. A For we usually value the worth of things, proportionably to Heir ofe; judging them more or less good, according to the good they do us, be it more or less. And how then can the Prodigal or Riotom Epicure, that confumeth the good Exeatures of God in so short a space, and to so little purpole; let a just price upon them, seeing he reapeth so little "taketh pains for his living a great deal of good, main-"tain him and his family for some weeks together, per-"haps put him into fresh trading, set him up on his leggs, and make him a man for ever; what good doth it to a prodigal Gallant, that will fet scores and bundreds of them flying at one afternoons fitting in a Gaming-house? Shall any man make me believe, he valueth these good gifts of God as he should do, and as every truly thankfull Ghrifian man would defire to do; that in the pendering and "perfuming of an excrement that never grew from his own "scalp, in the furnishing of a Table for the pomp and luxu-"ry of a few hours, in making up a rich Suit to cale a rotten carkafe in, in the pursute of any other luftfull vanity C "or delight, expendeth beyond the proportion of his reve-" nue or condition, and the exigence of just occasions? To re "medy this, whoever would be truly thankfull, let him live "in some honest Vocation, and therein bestow himself faith-"fully and painfully, bind himself to Sober, discreet, and me-"derate use of God's Creatures; remember, that CHRIST "would not have the very broken meats lost; think, that if for "every mord idly spoken, then by the same proportion for every " penny idly spent, we shall be accountable to Goo at the day " of Judgement.

a Non patitur aviditas que mequam esse gratum. Senec. 27.
Nullum babet malum cupiditas maius, quim quada singrata. 1di Epist. 73.
b Novis semper cupiditations quid habeamus, sed

"Immoderate Care, and Sollicitude for outward things is another a impediment of Thankfulnesse. Under which title I comprehend Covetonsness especially, but not only: Imbition also, and Voluptuonsnesse, and every other vice, that consistent in a desire and expectation of something b for the future. Which desire and expectation if inordinate, must needs in the end determine in unthankfulnesse. For the very true reason, why we desire things inordinately, is, because we promise to our selves more comfort and coment from them, than they are able to give us; this being ever our Errour, when we have any thing in chase, to sever the good

quid petamus, inspicimus. Quicquid doni est, vile est. Sequitur autem, ut ubi qu'd'acceperus, leve novorum cupiditas secret, author quoque eorum non sit in pretio. Ideoque Caduca memoria est, sucuro imminentium. Id. 31 de benes. 3.

" which

which we hope from it from the inconveniencies that goe "therewith, and, looking only upon that, never fo much as "to think of these. But having obtained the thing we desifred, we find the one as well as the other, and then the inis conveniencies we never thought of before, abateth much of the weight and the price we formerly fer thereupon, and deptis of constitutions "taketh off so much from the estimation we had of the good? "whereby it cometh to pass, that by how much we over-" valued it in the pursute, by so much we undervalue it in the pos-" fession. And so, instead of giving thanks to God for the good we have received, we complain of the inconveniences that adhere "thereunto; and so much underprise it, as it falleth short of our expectation: and look how far we do underprise it, so farre If are we unthankfull for it. To remove this Impediment : who-"ever would be thankfull, let him moderate his desires after these "outward things; fore-cast as well the inconveniences that follow "them, as the commodities they bring with them; lay the one "against the other, and prepare as well to diffest the one, as to " enjoy the other.

gra um. Plin.

"The last Impediment of thankfulness, is Carnat security joyned Sever with Delayes and Procrastinations. When we receive any If thing from God, we know we should give him thanks for it, and it may be we think of doing fuch a thing: but we think withall, another day will ferve the turn, and forme 55 put it off for the present, and so forwards from time to time; till in the end we have quite forgotten both his benefit, and our own Duty, and never perform any thing at all. My Text doch "after a fort meet with this corruption: for here the Apostle faith, the Creature should be received with thank sgiving; as if the sbanks should goe with the receipt, the b receipt and the b Qui gratus thanks both together. To remove this Impediment: confider, "how in every thing delayes are hurrfull and dangerous; how "our affections are best and hottest at the first, and do in pro-"cess of time insensibly deaden, and at last dye, if we do not "take the opportunity, and frike (as we fay) whilest the iron " is het; how that, if presensions of other businesses or occasions "may serve the turn to put off the tendering of our devotions, "and rendering of our thanks to God, the Devil will be sure to suggest enow of these presentions into our heads, and to prompt us continually with such allegations, that we shall sel-"dome or never be at leasure to serve God, and to give him

64.0

flatim dum acdendo cogitat. S:n. 2. de b:nef. 25.

65.

thanks. "Let us remember these five Impediments, and beware of "them; Pride, Envy, Epicurifm, Worldly Carefulneffe, and Delay. "All which are best remedied by their contraries. "helps therefore unto thankfulness are, I. Humility, and self-SI 3

D

" denial; 2. Contentedneffe, and Self-Infliciency; 3. Painfulneffe, A "and Sobriety; 4. The Moderation of our desires after earthly "things; 5. Speed and Maturity. And so much for this third "Inference of Direction. I should also have desired, if the time would have permitted, although my Text speaketh of our Thanklgiving unto God precisely as it tespecteth the Greature's yet to have improved it a little farther by a fourth Inference: that if we be thus bound to give God thanks for these outward blessings, how much more ought we then to abound in all shankfulnels unto him for his manifold a Spiritual blefings in heavenly things in Christ, for Grace and Election, for Mercy and Redemption, for Faith and Justification, for Obedience and Sandiffication, for Hope and Glorification. If we ought to pray for, and to give thanks for our b daily bread, which nonrisheth but our tedies, and then is cast into the draught, and both it and our bodies periff: how much more for that 4 Bread of life which came down from Heaven, and feedeth our Souls unto eternal life, and neither they nor it can perish? If we must say for that, Give us this day our dayly bread: shall we not much more say for this, a Lord evermore give so this bread. But I have done. Befeech we now Almighty C God, to guide us all with fuch holy discretion and wisdom, in the free afe of his good Creatures; that keeping our felves within the due bounds of Sobriety, Charity, and civil Duty, we may in all things glorifie God: and above all things, and for all things give thanks alwayes unto God and the Father in the name of our Lord Jefus Christ. To which our Lord Jefus Christ, the blessed Sonne of God, together with the Father, and the Hely Spirit, three Persons, and one only wise, gracious, and everliving God, be ascribed (as is most due) by us and his whole Church, all the Kingdom, the Power, and the D glory, both now and for evermore. Amen, Amen.

Careford D. Cadrist Colors of

of and less that the life, and do in pro-

Ephel. 1. 3.

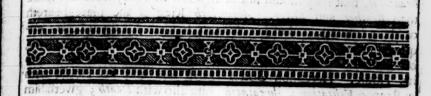
6 Math. 6. 11

d Joh. 6.51.

c Joh. 6.34

f Ephel. 5.20

AD



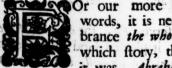
POPULUM

The Sixth Sermon.

At S. Pauls Cross London, April 15. 1627.

GEN. 20. 6.

And God faid unto bim in a dream ; Yea, I know that thou didst this in the integrity of thine beart : For I also withheld thee from sinning against me; therefore suffered I thee not to touch ber.



Or our more profitable understanding of which words, it is needfull we should have in remembrance the whole story of this present Chapter; of which story, these words are a part. And thus it was. Abraham cometh with Sarab his Wife,

and their family, as a Stranger, to sojourn among the Philistims in Gerar: covenanteth with her beforehand, think-

ing thereby to provide for his own safety, because she was beautiful, that they should not be to know that they were any more than Brother and Sister. Abimelech King of the place heareth of their coming, and of her beauty; sendeth for them both; enquireth whence and who they were; heareth no more from them, but that she was his Sister; dismisseth him; taketh her into his House. Hereupon God plagueth him and his House with a strange Visitation; threatneth him also with Death; giveth him to understand, that all this was for taking another mans Wife. He answereth for himself: God replyeth. The Answer is in the two next former Verses: The Reply in this, and the next sollow-

2.

Veri. 4, 5.

b Verf. 2.

ing Verse. His Answer is by way of Apology: he pleadeth first Igna-rance; and then, and thence, his Innocence. [# And he faid, Lord will then flay also a righteom Nation? Said not be unto me, She is my Sifter? and she, even she her self said, He is my Brother : in the integrity of my heart, and innocency of my hands, have I done this.] That is his Plea. Now God replyeth: of which reply, letting pass the remainder in the next Verse, which concerneth the time to come, fo much of it as is contained in this Verse, hath reference to what was already done and past; and it 6 meeteth right with Abimelech's Answer. Something he had done; and something he bad not done: he had indeed taken Sarah into his House, but he had 'e not yet come near her. For that which he had done, in taking her; he thought he had a just excuse, and he pleadeth it: he did not know her to be another mans Wife; and therefore, as to any intent of doing wrong to the Husband, he was altogether innecent. But for that which he had not done, in not touching her; because he took her into his House with an unchaste purpose; he passeth that over in silence, and not so much as mentioneth it. So that his Answer, so far as D it reached, was just: but, because it reached not home, it was not full. And now Almighty God fitteth it with a Reply, most convenient for such an Answer: admitting his Plea, fo far as he alledged it, for what he had done, in taking Abraham's Wife, having done it simply out of ignorance, [Tea I know thou didft this in the integrity of thy beart:] and withall supplying that which Abimelech had omitted, for what he had not done, in not touching her; by affigning the true cause thereof, viz. his powerful restraint, [For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.

In the whole Verse we may observe, First, the manner of the Revelation; namely, by what means it pleased God to conveigh to Abimelech the knowledge of so much of his will, as he thought good to acquaint him withall: it was even the same, whereby he had given him the first information, at Verse 3. it was by a

dream,

dream, [And God said unto him in a dream:] and then after, the substance of the Reply; whereof again the general parts are two. The former, an Admission of Abimelechs Plea, or an Acknowledgement of the integrity of his heart, so far as he alledged it, in that which he had done, [yea I know that thou didst it in the integrity of thine heart.] The later, an Instruction or Advertisement to Abilech, to take knowledge of Gods goodness unto, and providence with him, in that which he had not done: it was God that over-held him from doing it, [For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.]

By occasion of those first words of the Text, [And God [aid unto him in a dream;] if we should enter into some enquiries, concerning the nature and use of divine Revelations in general, and in particular of Dreams: the Discourse as it would not be wholly impertinent, so neither altogether unprofitable. Concerning all which these severall conclusions might be easily made good. First, that God revealed himlelf and his will frequently in old times, especially before the sealing of the Scripture-Canon a in fundry manners: as by Visions, Prophecies, Extacies, Oracles, and other supernatural means; and namely, and among the rest, by Dreams. Secondly, that God imparted his Will by such kind of supernatural Revelations, not only to the godly and faithful (though to them most frequently, and especially:) but some-times also to Hypocrites within the Church, as to 'Saul and others: yea and sometimes even to Infidels too out of the Church, as to d Pharaoh, e Balaam, t Nebuchadnezzar, &c. and here to Abimelech. Thirdly, that fince the writings of the Prophers and Apostles were made up, the Scripture-Canon sealed; and the Christian Church by the preaching of the Gospel become Occumenical; Dreams, and other Supernatural Revelations, as also other things of like nature, as Miraeles, and whatsoever more immediate and extraordinary manifestations of the will and power of God, have ceased to be of ordinary and familiar ule: so as now, we ought rather to suspect delusion in them, than to expect direction from them. Fourthly, that although God have now g tyed us to his holy written word, as unto a perpetual infallible Rule, beyond which we may not expect, and against which we may not admit, any other direction, as from God: yet he hath no where abridged himself of the power and liberty, even still to intimate unto the sons of men the knowledge of his will, and the glory of his might, by Dreams, Miracles, or other like fupernatural manifestations; if at any time, either in the want of the ordinary means of the Word, Sacraments, and Ministery, or for the present necessities of his Church, or of some part thereof, or for some other just cause perhaps unknown to us, he shall see it ex-

1.

2 Πολυμιερώς
2 πους. Heb. 1.1.
b Numb. 12.6.
Joel 2. 28.
Iob 33.14, 16.
Kai 36 τ σαρ
cκ Διός δςτ
Homer. Iliad. 2.

2.
c 1. Sam. 10.
10.
d Gen. 41.25,
28.
e Numb. 14.
2, 4, &c.
f Dan. 2. 28,
45.
3.

4. g Eía, 8.20.

a See Deur. 13. 1, &c. b Contra onirocriticos, See Aquin. 2. 2. q. 95. 6. Joh. Sarish. 2. Po-

lycr. 17 Petr. Blef. Epift 65.

c Sceundum morum & humorum vaitetates, varian tur & somnia. Alia namque vident sanguinei, alia cholerici, alia fleg matici, alia melancholici. Auetor. de Spir. & anim. cap. 25. apud. Augustin. Ton. 3. d fuxon etiam infi mitatum diversitates, diversa accidunt somnia Ibid. di zaeievles,

pedient so to do. He hath prescribed us : but he hath not limited A himself. Fifihly, that because the Devil and wicked spirits may fuggest Dreams, probably foretel future events foreseen in their causes, and work many strange effects in nature, applicando activa passivis; which because they are without the sphere of our comprehension, may to our seeming have fair appearances of Divine Revelations or Miracles, when they are nothing less: for the avoiding of strong delusions in this kind, it is not fafe for us to give easie credit to Dreams, Prophesies, or Miracles, as Divine, until upon due trial there shall appear, both in the End whereto they point us, a direct tendance to the advancement of Gods Glory; and in the Means also they propose us, a a conformity unto the revealed Will of GOD in his written word. Sixtbly, that fo to obferve our ordinary . Dreams, as thereby to b divine or foretel of future contingents, or to forecast therefrom good or ill-luck (as we call it) in the success of our affairs; is a filly and groundless, but withal an unwarranted, and therefore an unlawful, and therefore also a damnable, Superstition. Seventhly, that there is yet to be made a lawful, yea and a very profitable use, even of our ordinary Dreams, and of the observing thereof: and that both in Physick and Divinity. Not at all by foretelling particulars of things C to come: but by taking from them, among other things, some reafonable conjectures in the general, of the present estate, both of our Bodies and souls. Of our Bodies first. For since the predominancy of Choler, Bloud, Flegm, and Melancholy; as alfothe differences of strength, and health, and diseases, and distempers, either by diet, or passion, or otherwise, do cause impressions of disferent forms in the fancy: our c ordinary dreams may be a good help to lead us into those discoveries, both in time of health, what our natural constitution, complexion, and temperature is; and in times of sickness, from the rankness and tyranny of which of D the humours the malady springeth. And as of our Bodies; so of our Souls too. For fince our Dreams, for the most part f look the same way, which our freest thoughts encline; as the Voluptuom beast dreameth most of pleasures, the Covetons wretch most of profits, and the proud or ambitious most of praises, preferments, or revenge: the observing of our ordinary Dreams, may be of good use for us unto that discovery, which of these three is our Master sin (for unto one of the three every other fin is reduced,) & The Luft of the flesh, The Lust of the eyes, or the Pride of Life.

the sporten mestricular vois evunviers. Arist, cap. 1. de divinat. ex insom. f A dream cometh through the multitude of business, Eccles. 5. 2. Res, quas in vita usurpant homines cogitant, curant, vident, Queque result vigitantes, agitantque, ea si cui in somnis accidant, minus mirum est. Aresius. Quecunque mentis agitat insessiones. Ea per quietem sacer & areanus resert Veloxque sensus. Senec. in Octav. Act. 4. See Dele. g 1 Joh, 2. 16,

But

But concerning Revelations and Dreams, it shall suffice to have only proposed these few Conclusions without farther enlargement: the manner of Gods revealing his will here to Abimelech by Dream, being but an incidental circumstance upon the bye, and not belonging to the main of the present story. We will therefore without more adoe proceed to the substance of God's reply, in the rest of the verse: and therein begin with the former general part, which is Gods admission of Abimelechs Plea and Apology for himself. The ground of whose Plea was Ignorance, and the thing he pleamed, his own Innocency, and the integrity of his heart: and God who is the searcher of all hearts, alloweth the allegation, and acknowledgeth that integrity, [Tea I know that thou didst this in the integrity of the heart.]

integrity of thy heart. The b Original word here translated Integrity, is rendred by some c Truth, by others d Purity, and by others f Simplicity: and it will bear them all, as fignifying properly & Perfection or Innocency. You would think by that word, that Abimelech had in this whole business walked in the fight of God with a pure; and upright, and true, and single, and perfect heart. But alas, he was far from that. God b plagued him and his, for that he had done : and God doth not use to punish the Carkase for that, wherein the heart is single. Again, God with-held him, or else he would have done more and worse: and it is a poor perfection of heart; where the active power only is restrained, and not the inward corruption subdued. Besides, Sarah was taken into the house, and there kept for lend purposes: and how can truth and purity of heart confift with a continued resolution of finfull uncleanness? Abimelech then cannot be defended, as truly and absolutely innocent: though he plead Innocency, and God himself bear witness to the Integrity of his heart. For had his heart been upright in him, and fincere, in this very matter of Sarah, he would never have taken her into his house at all, as he did. But that he pleadeth for himself, is; that in this particular, wherewith it seemed to him God by so threatning him did charge him, in wronging Abraham by taking his wife from him, his conscience could witness the Innocency of his heart; how free he was from any the least injurious purpose or so much as thought, that way. It was told him by them both, that the was his Sifter; and he knew no other by her than fo, when he took her into his house, supposing her to be a fingle Woman: if he had known the had been any mans Wife, he would not for any good have done the man to foul an injury, nor have finned against his own foul, by defiling anothers bed: In the integrity of his heart, and innocency of his hands, he did, what he had done. This is the substance of his allegation : and God approveth the integrity of his heart so far; viz. as free in this particular from any intent, either to injure Abraham, or to Tt 2

Targ. Chald.
d or 19 Saega
ragolia. Septuag.
f Simplici corde. Vulgat.
g In the perfection of thy
heart. H. A.
h Vcr. 17,18.

thousand. And having fifthly one singular deformity above all

other fins in all other kindes, that it is a direct fin a gainst a mans own body; in depriving it (by making it the instrument of filthi-

nesse, and the P members of an harlot,) of that honour where-

1 1 Cor. 10.8.

m Num. 25. 9.

n 1 Cor 6.18.

p I Cor. 6. 15.

XIIM

unto

unto God had ordained it, to be a b member of Christ, and c the Temple of the Holy Ghost.

But yet of this foul fin the Gentiles made no reckoning: So long as they abstained from a married persons, it never troubled their Consciences to defile themselves with those that were single by fornication; because they esteemed it either as no sin, or as one of the leaft. It was not only the fond speech of an indulgent and doating old Father in the excuse of his licentious son in the Comedy, t Non est flagitium mibi crede adolescentulum scortari; (and yet he spake but as the generality of them then thought :) but it was the ferious plea also of the grave Roman Oratour, in the behalf of his Client, in open Court, before the severity of the sage and Reverend bench of Judges, Quando hoc non factum est? quando reprehensum? quando non permissum? and, Datur omnium concessu, &c. h Nor in the lust of concupiscence, (faith St. Paul) as the Gentiles which know not God. An errour, so universally spread, and so deeply rooted in the mindes and in the lives of the Gentiles; who k having their understanding darkned through the ignorance that was in them, because of the blindnesse of their bearts, wrought such uncleannesse not only without remorse, but even with greedinesse: that the Apostles had much adoe with those men, whom by the preaching of the Gospel they had converted from Gentilism to Christianity, before they could reclaim them from an Errour so inveterate both in the judgement and practise. Saint Paul therefore, as it both became and concerned him being the Apostle and Doctor of the Gentiles, often toucheth upon this string in his m Epistles writtenmento the Churches of the Gentiles. But no where doth he fet himself more fully and directly, with much evidence of reason and strength of argument, against this Sin and Errour, than in the n first Epistle he wrote to the Corinthians: because among them this sin, was both it self most rife in the practife, (the P Corinthians being notedly infamous for lust and wantonnesse;) and it was also as much a slighted there as any where: many of them thinking that the body was made for fornication, as the belly for meats; and that fornication was as fit and convenient for the body, as meats for the belly. Out of which consideration, the Apostles in that first General Councel holden at Fernsalem, Acts 15. thought it needfull by Ecclesiastical Canon, among some other indifferent things for the oc. Churches peace, to lay this restrains upon the converted Gentiles,

0 1 Cor. 6.15. c 1 Cor. 6 19.

d Vire licità fe errare credunt, li folo abstineant adulterio : meritricios autem usus tan quam legi na tura suppetere putant, Ambrof. 2. de Abrah. II. Solo stupio atque adulterio condemnato, paffim per lupanaria by ancillulas libido permittitur. Hieronym. Epist. 30. rum terrena civitas licitam turpitudinem Augustin. 14. de Civitat. f Mitio apud Terent. in Adelph. 1, 2. g Cicer. pro cio. h 1 Theff. 4.5. k Ephel. 4. 18, 19. 1 Rom. 11. 13. Gal. 2. 7. 1 Tim. 2. 7. & 2 Tim. 1. m As Rom. I. 29. & 13. 13. 2 Cor. 12. 31. Gal. 5. 19. Ephel. 4. 19. & 5. 3. &c. Col. 3. 5. I Theff. 4. 3, n I Cor. 5. 19. -- 11. 6. 9.

&c. 10. 8. p Hinc Keelv Inden pro scortari. Hadr. Jun. in Adag. & iruloge Koelv Ina habet Aristoph. in Pluto, Act. 1. Sc. 2. Quas supra mille prostave ad sasum Venris quod che in Corimino scribit Strab. 8. Geograph. Alg; binc natam paramiam. 'Ou rurrès air es es Koelv In a vius. Kanos ausum l'in mopeia, il autresa del rue air es instras. Bourdin. in Comment. ad Arittoph. Thesmophor. q --Libidiais, que nusquam genium regnabat impunitius, quam Corinthi. r Erasin. Paraphtas, in 1 Corinth, in Argumen.

Tt 3.

that

E

b Acts 15. 28,

that they should b abstain from Fornication. Not, as if Fornica. tion were in it self an indifferent thing, as those other things were; nor, as if those other things were in themselves and simply unlawfull, as Fornication was: but the Apostles did therefore toyn Fornication, and those other indifferent things together in the same Canon; because the Gentiles accounted fornication a thing as indifferent, as what was most indifferent. Some remainders of the common error there were, it seemeth, among some Christians in S. Augustines dayes: who both e relateth the opinion, and confuteth it. And some in the Popish Church have not come far behinde herein: fo many of them I mean as hold that & simple fornication is not intrinsecally, and in the proper nature of it, a fin against the Law of Nature; but only made fuch, by divine positive Law. A strange thing it is, and to my seeming not less than a smystery, that those men that speak so harshly of Marriage which God hath ordained, should withall speak so favourably of fornication which God hath forbidden: preposterously preferring the difease which fpringeth from our corruption, before the 8 remedy which God himself hath prescribed in his Word. But howsoever, if some Chrifians have spoken, and written, and thought so favourably of fornication, as (to their shame) it appeareth they have done: the less C may we marvel, to see Abimelech, a King and an Infidel, allow himself the liberty to continue in the sin of h Fornication; and tuntus, quia ita yet notwithstanding such allowance, stand so much upon his own

c Quod aliquando qui committunt , nescio qua perversitate contemnunt; & nescio unde sibi testimonia nulla & vana conquirunt, dicentes, Peccata carnis Deus non curat. August. Serm 16. de verb. Domin. cap. 1. Ista pu-nienda dy ni-mium gravia mala, ideo à multis viris fine ullo timore à plui inus in confuetudinem

missa sunt, & ita vilia vel levia ducuntur, ut nec jam inter gravia crimina putentur. Serm. de Temp. 143. d Durand, 4. distinct. 33. q. 2. & alii. f Mysterium iniquitatis, 2 Thest. 2. 7. g 1 Cor. 7.2. h Understand, that in this pessage concerning Abimelech, I use the word Fornication, 25 it doth include

innecency, and integrity, as he doth.

Concabinatum also.

IO.

h Eph. 5. 3.

c Eph. 4. 18.

d in while with Bieg. Bafil. f Rom. 1. 18.

g Heb. 13. 4.

God forbid, any man that heareth me this day, should be so either ignorans or uncharstable, as to conceive all, or any of that I have yet faid, spoken to give the least shadow of liberty or excuse, to Fornication or any uncleanness, which Saint Paul would not have so much as b named among the Saints ;---not named with allowance, not named with any extenuation, not named but with some desestation. But the very thing for which I have spoken all this, is to shew, how inexcusable the Adulterer is: when even those of the Gentiles, who (by reason of the darknesse of their understandings, and the want of Scripture-light,) could espy no obliquity in Fornication; could yet through all that darkness see fomething in Adultery, deservedly punishable (even in their judgements) with death. They could not so far quench that a spark of the light of nature which was in them, nor f hold back the truth of God in unrighteousness: as not by the glimpse thereof, to discern a kinde of reverend Majesty in Gods holy Ordinance, of Wedlock; which they knew might not be & dishonoured, nor the

bed defiled by Adultery, without guilt. They faw, Adultery was a mixt crime, and fuch as carried with it the face of Injustice as well as Uncleanness; nor could be committed by the two offending parties, without wrong done to a third. And therefore if any thing might be faid colourably to excuse Fornication, (as there can be nothing faid justly 3) yet if any fuch thing could be faid for Fornication, it would not reach to excuse Adultery; because of the injury that cleaveth thereunto: Against Fornication God hath ordained b Marriage as a Remedy : what a beaft then is the Adul- b 1 Cor. 7.2. terer and what a Monster, whom that remedy doth no good upon? In the marriage-knot, there is some expression and representation of the Love-covenant betwirt christ, and his Church: but what c Ephel. 5.23. good affurance can the Adulterer have that he is within that Covenant, when he breaketh this Knot? Every married person hath iplo facto furrendred up the right and interest he had in and over his own body, and put it out of his own into the power of another: what an arrant Thief then is the Adulterer, that taketh upon him to dispose at his pleasure that which is none of his? But I say too well by him, when I compare him but to a thief, Solomon maketh him worse than a Thief. [f Men do not despise a thief, if he steal to satisfie his foul, when he is hungry, &c. But who so committeth adultery with a Woman, lacketh understanding : he that doth it, destroyeth his own soul, &c.] Where he maketh both the injury greater, and the reconcilement harder, in and for the Adulterer, then for the Thief. Nay God himself maketh him worse than a Thief in his Law: in his Moral Law, next after murther placing 8 Adultery before Theft, as the greater sin; and in his Judicial Law, punishing h Theft with a mulet, but k Adultery with Death, the greater Punishment. To conclude this first point: Abimelech, an Heathen-man, who had not the knowledge of the true God of Heaven to direct him in the right way; and withall a King, who had therefore none upon earth above him, to controll him if he fhould transgress: would yet have abhorred to have defiled himfelf knowingly by Adultery with another mans Wife, although the man were but a stranger, and the woman exceeding beautiful. Certainly Abimelech shall one day rise up in judgment, and condemn thy filthiness and injustice, whosoever thou art, that com-1 Who knowing | 1 Rom, 1. 32. mittest, or cansest another to commit adultery: the judgment of God, that they which do such things are worthy of death, either doest the same things thy felf, or hast pleasure in them that do them; or being in place and office to punish incontinent persons, by easie commutations of publick penance for a private pecuniary mulct, dost at once both beguilty thine own conscience with fordid Bribery, and embolden the Adulterer to commit that fin again without fear, from which he hath once escaped without shame, or fo much as valuable loss. And

d i Cor. 7. 4.

f Prov. 6.30

15. 1 Ex 22.1,&c. Lev. 20. 10. Deut. 22. 22.

II.

And thus much for that first observation. The next thing, we A shall observe from Gods approving of Abimelechs answer, and acknowledgement of the integrity of his heart, is, That some Ignorance hath the weight of a just excuse. For we noted before, that Ignorance was the ground of his Plea. He had indeed taken Sarah into his house, who was another mans Wife: but he hopeth, that shall not be imputed to him as a fault, because he knew not she was a married woman; the parties themselves (upon inquiry) having informed him otherwise. And therefore he appealeth to God himfelf, the trier and judger of mens hearts, whether he were notionscent in this matter : and God giveth fentence with him, [Yea, I know that thou didst this in the integrity of thy heart.] Where you see

his ignorance is allowed for a sufficient excase.

12.

For our clearer understanding of which point, (that I may not wade farther into that great question so much mooted among Divines, than is pertinent to this story of Abimelech, and may be useful for us thence, viz. Whether or no, or how far, Ignorance and Errour may excuse, or lessen sinful Actions proceeding therefrom, in point of Conscience,) let us first lay down one general, certain, and fundamental ground, whereupon indeed dependeth especially the resolution of almost all those difficulties, that may 6 occur in this, and many other like Questions. And that is this. It is a condition so essential to every fin to be Voluntary; that all other circumstances and respects laid aside, every sin is simply and absolutely by so much greater or leffer, by how much it is more or less voluntary. For whereas there are in the reasonable soul three prime Faculties, from whence all humane Actions flow; the Understanding, the Will, and the sensual Appetite or Affections : all of these concurrindeed to every Action properly Humane; yet so, as the Will carrieth the greatest sway, and is therefore the justest meafure of the Moral goodness, or badness thereof. In any of the three D there may be a fault, all of them being depraved in the state of corrupt Nature; and the very truth is, there is in every fin (every compleat sin) a fault in every of the three. And therefore all sins, by reason of the blindness of the Understanding, may be called Ignorances; and by reason of the impotency of the Affections, Infirmities; and by reason of the perverseness of the will, Rebellions. But for the most part it falleth out so, that although all the three be faulty, yet the obliquity of the finful Action springeth most immediately and chiefly from the special default of some one or other of the three. If the main defect be in the Understanding, not apprehending that good it should, or not aright: the fin arising from such defect we call more properly a sin of Igno-If the main defect be in the Affections, some passion blinding or corrupting the Judgement: the fin arifing from such defect we call a sin of Insirmity. If the main defect be in the

A Will with perverse resolution bent upon any evil: the sin arising from such wilsulness we call a Rebellion, or a sin of Presumption.

And certainly these sins of Presumption are the b greatest of the three; because the wilsulest: and those of Ignorance the least, because there is in them the least disorder of the will, which doth its office in some measure, in following the guidance of the understanding: the greater sault being rather in the understanding, for misguiding it. And of sins of Ignorance, compared one with another, that is ever the least, wherein the defect is greater in the understanding, and in the will less.

From this Principle do issue fundry material conclusions: and manely, amongst many other, most pertinently to our purpose these two. The one; that all Error and Ignorance doth not attacks and wholly excuse from sin. The other; that yet some kind of Ignorance and Error doth excuse from sin, sometimes wholly, but very often at least in part. The whole truth of both these conclusions, we may see in this one action of Abimelech, in taking surab into his house. In him there was a twofold Error; and thence also a twofold Ignorance. The one was an Error in universali, (Ignorantia Juris, as they call it;) concerning the nature of Fornication: which being a heynous sin, he took to be either none at all, or a very small one. The other was an error in particulari, (Ignorantia Fasti,) concerning the personal condition and relation of Sarah to Abraham: whose sister he thought her to be, and not wife, though she were both.

That former Ignorance (Ignorantia juris) in Abimelech, was in some degree voluntary. For Abimelech had in him the common Principles of the Law of Nature; by the light whereof, if he had been careful to have improved it, but even to far as right reason might have led a prudent and dispassionate natural man, he might have discerned in the most simple Fornication such intongruity with those Principles, as might have sufficiently convinced him of the unlawfulness thereof. It is presumed, that all ignorance of that, which a man is bound to know, and may know if he be not wanting to himself, is so far forth wilful. Now Abimelech was bound to know, that all carnal knowledge of man and woman out of the state of Wedlock was simply unlawful; and so much, if he had not been wanting to himself in the use of his Naturals, he might have known: and therfore it was a kind of wifful ignorance in him in some degree, that he did not know it. And therefore further, he cannot be wholly excused from fin, in Taking Sarah, notwithstanding both that, and his other ignorance: for although he did not know her to be Abraham's wife, yet he knew well enough the was not his own wife; and being not fo to him; what foever the was to Abraham it skilled not, he should certainly not have taken her. To plead Ignorance, that

h Gravi us quidem infirmitate,
quam ignorantià; sed multo
gravius stato,
quam infirmitate pecatur.
De pecatur.
Cx Gregor.

13.

14.

this case. For men must know, they stand answerable unto God for their Actions; not meerly according to the present know-ledge they actually have; but according to the knowledge which they ought and might to have had, those means considered, which he had afforded them of knowledge. Those means, even where they are scantest, being ever sufficient, at the least thus far, but it is described in Apostle speaketh, Rom, I. to leave the transgressor without excuse, and to make void all pretentions of senorance.

12 Suga

15.

That Error then did not wholly excuse Abimelech from fin; because his Ignorance was partly wilful : yet we may not deny, but even that error did leffen and extennate the finfulness of the Action fomething, and so excuse him in part: à sante, though not à tote. Because it appeareth by many evidences, that his ignorance therein was not, grolly affected and wilful: and look how much meglure you abate in the wilfulnels, so much weight you take off from the fin. The light of Nature, though to a man that could have made the best of it, it had been sufficient to have discovered the vicious deformity, and consequently the moral unlamfulness of Fornication; yet was it nothing so clear in this C particular, as in many other things that concerned common equity, and commutative Fustice. Besides, common Opinion, and the Custome of the times, and Co fent (though corrupt confent) of most nations, in making but a light matter of it; might easily carry him with the fream, and make him adventure to do as most did, without any scruple, or so much as suspicion of such soul wickednesse, in a course so universally allowed and practised. These respects make his wifulnesse lesse, his ignorance more pardonable, and his fin more excusable. And I make no question, the premifes confidered, but that Abrahams fin in denying Sarah to be D his wife (notwithstanding the equivocating trick he had to help it) was by many degrees greater, than was Abimelechs in taking her: as being done more against knowledge, and therefore more wilfully. Abimelechs fin in taking her, though with some degrees of wilfulneffe, being yet a fin rather of Ignorance: whereas Abrahams fin in denying her, was a fin of Infirmity at the leaft, if not much rather a fin of Presumption.

Verl. 12.

16.

Now although this former Errour (Ignorantia Juris,) could not wholly excuse Abimelech from sin in what he had done, but in part only; for he sinned therein, by giving way to unchaste desires and purposes, against the seaventh Commandement: yet that other Error of his (Ignorantia facti, in mistaking a married woman for a single) doth wholly excuse his fact from the sins of injustice, in covering and taking another mans VVise, against the eighth and the tenth Commandements. He had not

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the least injurious intent against Abraham, in that kind and degree: and therefore though he took bis wife from him indeed, yet not knowing any such matter by her, especially having withall made ordinary and requisite enquiry thereafter, it must be granted he did it unwittingly, and therefore unwilfully: and therefore also unsinfully, as to that species of sin. St. Augustine saith truly, Peccatum ita est voluntarium, ut, si non sit voluntarium, non est peccatum: without some consent of the will, no compleat actual sin is committed. Such ignorance therefore, as preventeth à toto, and cutteth off all consent of the will, must needs also excuse, and that à toto, the Actions that proceed there-from, from being sins. It is clear from the words of my Text, that Abimelech's heart was sincere in this action of taking Sarah, from any injury intended to Abraham therein; although de satto he took his wife from him: because he did it ignorantly.

By what hath been spoken, we may see in part, what kinde of Ignorance it is, that will excuse us from fin, either in whole, or in part; and what will not. Let us now raise some profitable Inferences from this Observation. First, our Remish Catholiques often twit us with our fore-elders, [What, fay they, were they not all down-right Papifts'? believed, as we believe ? worshipped, as we worship? You will not say, they all lived and died in Idolatry, and fo are damned. And if they were faved in their faith, why may not the same faith save us? and why will not you also be of that religion that brought them to Heaven?] A motive more plansible, than strong: the Vanity whereof our present Observation duly confidered and rightly applied fully discovereth. We have much reason to conceive good hope of the salvation of many of our Fore-fathers: who, led away with the common superstitions of those blind times, might yet by those general truths, which by the mercy of God were preserved amid the foulest overspreadings of Popery, agreeable to the Word of God, (though clogged with an addition of many superstitions and Antichristian inventions withall,) be brought to true Faith in the Son of God; unfeigned Repentance from dead works; and a fincere defire and endeavour of new and holy Obedience. This was the Religion, that brought them to Heaven; even Faith, and Repentance, and Obedience. This is the true, and the old, and Catholique Religion: and this is our Religion, in which we hope to finde fall vation; and if ever any of you that miscal your selves Catholiques come to Heaven, it is this Religion must carry you thither. If together with this true Religion of Faith, Repentance, and Obedience, they embraced also your additions, as their blinde guides then led them; prayed to our Lady, kneeled to an Image, crept to a Crost, flocked to a Mals, as you now do: these were Uu 2

17.

1 Cor. 3.12.

their spois and their blemishes; these were their 2 hay and their shabble; these were their Errors and their Ignorances. And I doubt not, but as S. Faul for his blasphemies and persecutions, so they obtained mercy for these sins, because they did them ignorantly in misbelies. And upon the same ground, we have cause also to hope charitably of many thousand poor souls in Italy, spain, and other parts of the Christian World at this day: that by the same blessed means they may obtain mercy and salvation in the end, although in the mean time through ignorance they desile themselves with much soul Idelatry, and many gross superstitions.

18.

But the Ignerance that exculeth from fin, is Ignerantia Facti, according to that hath been already declared: whereas theirs was Ignorantia furis, which excuseth not. And besides, as they lived in the practile of that worthip which we call Idolary, fo they died in the same without repentance: and so their case is not the same with S. Pauls, who saw those his fins, and forrowed for them, and forfook them: But how can Idolaters, living and dying so without repentance, be saved ? It is answered, that senerance in point of fact, so conditioned as bath been shewed, doth so excuse à toto; that an Action proceeding thence, though 6 it have a material inconformity unto the Law of God, is yet not formally a fin. But I do not so excuse the Idolatry of our Fore-fathers, as if it were not in it felf a fin, and that (without repentance) damnable. But yet their Ignorance being such as it was: nourished by Education, Custome, Tradition, the Tyranny of their leaders, the Fashion of the times, not without some shew also of Piety and Devosion; and themselves withall, having such slender means of better knowledge: though it cannot wholly excele them from fin without repentance damnable, yet it much lesseneth and qualifieth the finfulness of their Idolatry; arguing that their continuance therein was more from other prejudices, than from a wilful contempt of Gods holy Word and Will. And as for their Repentance, it is as certain, that as many of them as are laved, did repent of their Idolatries; as it is certain no Idolater, nor other finner, can be faved without Repensance. But then there is a double difference to be observed, between Repentance for Ignorances, and for known fins. The one is, that known fins must be confessed, and repented of, and pardon asked for them in particular, every one fingly by it felf, (1) mean for the kinds, though not ever for the individuals,) every kind by it felf, at least where God alloweth time and leifure to the Penisent, to call himself to a puntinal examination of his life past, and doth not by sudden death, or by some disease that taketh away the use of reason deprive him of opportunity to do that: Whereas as for Ignorences, it is enough to wrap them up altogether in a gemeral and implicite Confession, and to crave pardon for them by

A | the lump, as David doth in the 19. Pfalm, [Who can understand all his Errors? Lord, cleanfe thou me from my fecret fins. The other difference is, that known fins are not truly repented of, but where they are b for laken; and it is but an hypocritical semblance b Prov. 28.13. of penance without the truth of the thing, where is no care, either endeavour, of reformation. But ignorances may be faithfully repenied of, and yet still continued in. The reason; because they may be repented of in the general and in the lump, without special knowledge that they are fins: but without such special knowledge they cannot be reformed. Some of our fore-futhers then, might not only live in Popish Idolatry, but even dye in an Idolatrous act, breathing out their last with their lips at a Crucifix, and an Ave-Mary in their thoughts: and yet have truly repented, (though but in the general, and in the crond of their unknown fins,) even of those very fins; and have at the same instant true Faith in Jesus Christ, and other Graces accompanying salva-

But why then may not I, will some Popeling say, continue as I am, and yet come to heaven, as well as they continued what they were, and yet went to heaven? If I be an Idolater, it is out of my Error and Ignorance: and if that general Prayer unto God at the last, to forgive me all my Ignorances, will serve the turn, I may run the same course I do without danger or fear: God will be merciful to me for what I do ignorantly. Not to preclude all possibility of mercy from thee, or from any sinner: Consider yet, there is a great difference between their state and thine, between thine ignorance and theirs. They had but a very small enjoyance of the light of Gods Word, a hid from them under two bushels a Matth. 5.15. for fureness: under the bushel of a tyrannous Clergy, that if any man should be able to understand the books, he might not have them; and under the bushel of an unknown tongue, that if any man should chance to get the books, he might not understand them. to thee, the light is holden forth, and fet on a Candlestick; the books open; the language plain, legible, and familiar. They had eyes, but fam not: because the light was kept from, and the land was dark about them, as the b darkness of Egypt, But thou livest | Exod. 18.11, as in a Gofben, where the light encompasseth thee in on all sides; | 23. where there are c burning and shining lamps in every corner of the c Joh. 5.35. land. Yet is thy blindness greater, (for who so blinde, as he that will not fee?) and more inexcufable : because thou d shuttest thine d Mat. 13.15. eyes against the light, lest thou shouldst fee and be converted, and God should heal thee. Briefly, they wanted the light, thou shunnest it: they lived in darkness; thou delightest in it: their ignorance was simple; thine affetted and wilful. And therefore although we doubt not, but that the times of their ignorance God winked at; yet thou hast no warrant to presume, that God will e At. 17. 30.

a Pfal. 19:13

also in these times wink at thee, who rejettest the counsel of God against thine own soul, and for want of a love and affection to the truth, art justly given over to strong delusions, to believe fables, and to put thy considence in things that are lies. So much for that matter.

20.

Secondly, here is a needful admonition for us all, not to flatter our selves for our ignorance of those things, that concern us in our general or particular Callings; as if for that ignorance our reckoning should be easier at the day of judgement. Ignorance indeed excuseth sometimes, sometimes lesseneth a fault; but yet not all ignorance, all faults; not wilful and affected ignorance, any fault, Nay, it is so far from doing that, that on the contrary it maketh the offence 2 much more grievous, and the offender much more inexcufable. A beedless servant, that b neither knoweth, nor doth his Masters will, deserveth some stripes. A stubbern servant that knoweth it, and yet transgresseth it, deserveth more fripes. But worse than them both is that ungracious servant, who fearing his Master will appoint him something he had rather let alone, keepeth himself out of the way beforehand, and micheth in a corner out of fight, of purpose that he might not know his Masters will; that so he may after stand upon it when he is chidden, and say, He knew it not : C fuch an untoward servant deserveth yet more stripes. Would the Spirit of God, think you, in the Scripture, so often call upon us to get the knowledge of Gods will, and to increase therein; or would he commence his d fuit against a land, and enter his action against the people thereof, for want of fuch knowledge, if ignorance were better or safer? Oh, it is a fearful thing for a man to flun instruction, and to say, he desireth not the knowledge of God. Nolverunt intelligere, at bene agerent. When men are once come to that pass, that they will not understand nor seek after God; when they & hate the light, because they take pleasure in the h works of darkness; when they i are afraid to know too much, lest their hearts should condemn them for not doing thereafter; when like the k deaf Adder they stop their ears against the voyce of the charmer, for fear they should be charmed by the power of that voyce out of their crooked and Serpentine courses; when they are so resolved to take freedome to fin, that they chuse to be still Ignorant, rather than hazard the foregoing of any part of that freedome: what do they, but even run on blindfold into hell? and through inner, poalt along unto muster darkness, where shall be weeping and gnashing of teeth? " Frustra sibi de ignorantia blandinntur, saith S. Bernard, qui, ut liberius peccent, libenter ignorant. S. Paul so speaketh of fuch men, as if their case were desperate; [o If any man beignorant, let him be ignorant:] as who say; if he will needs be wilful, at his peril be it. But as many as desire to walk in the fear of God with upright and sincere hearts, let them thirst after the knowledge

a Ignorantia dirette & per fe voluntaria au get voluntarium, o per con sequens peccatum. Aquin, I 2. qu. 76.4. Lake 12.48. c Piov. 2.3, 4 7. & 23. 23. d Hof. 4. 1. e See Piov. 1. 24, &c. f Pfal. 36. 3. Joh. 3. 20. Ephel. 5.11. Impia mens odit etiam ip-Sum intelleaum : & homo aliquando nimium mente perversa timet intelligere, ne cognur quod intellexerit factre. Aug.de ver. Apost, fer. 13. Pfal. 58 455. I Ex intentione voluntatis ad peccandum pro venit, quod aliquis vult subire ignovantia damnum, propter libertatem peccandi. Aqu. 1.2, 76,4 m To oxor@ à égateer. Mat. 25. 30. a Bernard.de 12. grad. humil. o I Cor. 14. 38.

of God and his will, as the P Hart after the rivers of waters; let them 4 chy after knowledge, and life up their voices for understand ing ; let them feek it as filver, and dig for it as for hid treasures; let their feet tread often in Gods Courts, and even mear the thresholds of his house; let them delight in his holy Ordinances, and rejoyce in the light of his Word; depending upon the ministern thereof with unfatisfied ears, and unmearied attention, and feeding thereon with uncloyed appetites : that fo they may fee, and bear, and learn, and under frand, and believe, and obey, and increase in wildome, and in grace, and in favour with God and all good

But then in the third place consider, that if all ignorance will not excuse an offender, though some do: how canst thou hope to finde any colour of excuse or extennation, that sinnest wilfully with knowledge, and against the light of thine own conscience? The least fin thus committed, is in some degree a Presumptuous fin, and carrieth with it a contempt of God: and in that regard is greater, than any fin of Ignorance, b To him that knoweth to do good, and doth it not, to him it is a fin, faith S. Fames: Sin beyond all plea of excule. S. Paul, though he were a c Perfecutor of the Truth, a Blasphemer of the Lord, and injurious to the Brethren; yet he obtained Mercy, because he did all that ignerantly. His bare ignorance was not enough to justifie him : but he stood need of Gods mercy, or else he had perished in those sins for all his ignorance. But yet who cantell whether ever he should have found that mercy, if he had done the same things and not in ignorance? Ignorance then, though it do not deferve pardon, yet it often findeth it': because it is not joyned with open contemps of him, that is able to pardon. But he that finneth against knowledge, doth Ponere obicem, (if you will allow the Phrase, and it may be allowed in this sense:) he doth not only provoke the Justice of God by his fin (as every other finner doth,) but he doth also damb up the Mercy of God by his contempt, and doth his part to that himself out for ever from all possibility of pardon; unless the boundless over-flowing mercy of God come in upon him with a frong tide, and with an unresisted current break it self a passage through. Do this then my beloved Brethren. Labour to get knowledge, labour to increase your knowledge, labour to abound in knowledge: but beware you rest not in your knowledge. Rather d give all diligence, to add to d 2 Per. 1.5,7 your knowledge Temperance, and Patience, and Godtinefs, and brotherly kindness, and Charity, and other good graces. Without these, your knowledge is unprositable; nay, damnable. Qui apponit scientiam, apponit dolorem; is true in this fense also. He that increafeth knowledge, unless his care of obedience rife in some good proportion with it; doth but lay more rods in steep for his own back, and increase the number of his fripes, and add to the weight and

p Pfal. 41. 2. q Prov. 2.3,4

21.

a Quò quisque melius sapit, cò deterius delinpastorali. quit. Greg. in Jam. 4. 17

c 1 Tim. 1.13

e Ecclel. 1.18.

measure

D

measure of his own most just condemnation. Know this, that although Integrity of hears may stand with some ignorances, as Abine-lech here pleadeth it, and God allowerh it; yet that mans beast is devoid of all singleness and sincerity, who allowerh himself in any course he knoweth to be sinful, or taketh this liberty to himself, to continue and persist in any known ungodliness. And thus much for our second Observation.

22. Ja

Madd but a Third: and that taken from the very thing which Abimelech here pleadeth, viz. the integrity of his bears; confidered rogether with his present personal estate and condition, I dare not fay, he was a Cast-away: for what knoweth any man, how God might, after this time, and even from these beginnings, deal with him in the riches of his mercy? But at the time, when the things storied in this chapter were done, Abimelech doubtless was an unbeliever, a stranger to the covenant of God made with Abraham and so in the state of a carnal and meer natural man. And yet both he pleadeth, and God approveth, the innocency and integrity of his heart in this business, [Yea, I know that thou didft this in the integrity of thine heart.] Note hence, That in an anbeliever and natural man, and therefore also in a wicked person and a cast-away, (for as to the present state, the unregenerate and the Reprobate, are C equally incapable of good things;) there may be truth and finglewels, and integrity of heart in some particular Actions.

23.

We use to teach, and that truly, according to the plain evidence of Scripiare, and the judgement of the ancient Fathers, against the contrary tenet of the later (burch of Rome; that all the works of unbelievers and natural men, are not only stained with sin, (for so are the test works of the faithful too;) but also are really and truly fins: both in their own nature, because they spring from a corrupt fountain, for a That which is born of the flesh is flesh, and it is impossible that a b corrupt tree should bring forth good fruit; and D also in Gods estimation, because he beholdeth them as out of Christ, in and through whom alone he is well pleased. St. Augustines judgement concerning fuch mens works is well known, who pronounceth of the best of them, that they are but splendida peccata, glorious fins: and the best of them are indeed no better. We may not fay therefore, that there was in Abimelechs heart, as nor in the heart of any man, a tegal integrity; as if his person, or any of his actions were innocent, and free from fin, in that perfection which the Law requireth. Neither yet can we say, there was in his heart, as nor in the heart of any unbeliever, an Evangelical integrity; as if his person were accepted, and for the persons sake all or any of his actions approved with God, accepting them as perfect, through the supply of the abundant perfections of Christ then to come. That first and legal integrity, supposeth the rightcousness of

works, which no man hath; this latter and Evangelical integrity,

a Joh. 3. 6. b Mat. 7. 18

c M:t. 3. 17

the righteousness of Faith, which no unbeliever hath: no mans heart being, either legally perfect, that is in Adam, or Evangeli cally perfect, that is out of Christ. But there is a third kinde of inregrity of heart, inferiour to both thefe, which God here acknowledgeth in Abimelech; and of which only we affirm, that it may be found in an Unbeliever, and a Reprobate and that is, a Natural or Miral integrity; when the heart of a meer natural man is carefull to follow the direction and guidance of right reason, according to that light (of Nature, or Revelation) which is in him, without hollownesse, halting, and hypocrisie; Rectus us wateralium we might well call it: the term were fit enough to express it; had not the Papifts and some other Sectaries, by sowring it with the leaven of their Pelagianism, rendred it suspicious. The Philosophers and learned among the Heathen, by that which they call a good conscience, understand no other thing, then this very Integrity whereof we now speak. Not that an Unbeliever can have a good conscience, taken in strict propriety of truth, and in a spiritual sense. For the whole man being corrupted through the fall of Adam; the conscience also is wrapped in the common pollution: so that to them that are defiled and unbelieving nothing is pure, but even their minde and conscience is defiled, as speaketh S. Puul, Tit, 1. and being so defiled, can never be made good, till their hearts be sprinkled from that pollution, f by the blond of Christ, who through the eternal Spirit offered himself without spot to God, and till the Conscience be purged by the same bloud from dead works to ferve the living God, as speaketh the same Apostle, Heb. 9. and 10.

But yet a good Conscience in that sense as they meant it, a Conscience morally good, many of them had; who never had Faith in Christ, nor so much as the least inkling of the Dottrine of Salvation. By which, a Not having the Law, they were a Law unto themselves; doing by nature many of the things contained in the Law: and choosing rather to undergo the greatest miscries, as hame, torment, exile, yea death it felf, or any thing that could befall them, than wilfully to transgress those rules, and notions, and dictares of piety and equity, which the God of Nature had imprinted in their Consciences. Could heathen men and unbelievers have taken so much comfort in the testimony of an excusing Conscience, as it appeareth many of them did; if such a Conscience were not in the kinde, (that is Morally), Good? Or how elfe could St. Paul have made that protestation he did in the Councel, b Men and Breibren, I have lived in all good conscience before God b Act. 13.1. untill this day :] At least, if he meant to include, (as most of the learned conceive he did) the whole time of his life, as well before his conversion, as after? Balaam was but a cursed Hypocrite, and therefore it was but a Copy of his countenance, and no better,

Xx

d Tit. 1. 15.

c Heb. 10. 22

f Heb. 9. 14.

24.

a Rom. 2. 14.

D

E

2 Pet. 2.15.

Num .. 18

(for his heart even then hankered after the wages of Unrighte on Inefs; when he looked asquint upon Balaks liberal offer, with this answer. If Balak would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God, to do less or more. But I affure my self, many thousands of Unbelievers in the world, free from his hypocrisse, would not for ten times as much as he there spake of, have gone beyond the Rules of the Law of Nature written in their hearts, to have done either less or more. Abimelech seemeth to be so affected; at least, in this particular assistant and passage with Abraham: wherein God thus approve hhis integrity, Tea, I know that thou diddess this in the integrity of the beart.

25.

1

The Reason of which moral integrity in men unregenerate and meerly natural, is that Imperium Rationis, that power of natural Conscience and Reason, which it hath, and exerciseth over the whole man: doing the office of a Law-giver, and having the stregth of a Law; [* They are a law unto themselves,] saith the Apostle, Rom. 2. As a Law, it prescriberb, what is to be done: as a Law, it commandeth, that what is prescribed be done: as a Law, it proposeth rewards and punishments, accordingly as what it prescribeth and commandeth, is done or not done. Abimelechs own Reason, by the C light of Nature informed him, that to take another mans wife from him was injurious; and enjoyneth him therefore, as he will avoid the horrors and upbraidings of a condemning heart, by no means to do it Resolved accordingly to do, and to obey the law of Reafor written in his heart, before he durst take Sarab into his house, he maketh inquiry first, whether the were a single woman or a wife : and therefore, although (upon mif-information) he took another mans wife, unwitting that the was fo, he pleadeth here, and that justly, the integrity of his heart. And from obedience to the same Law especially, spring those many rare examples of Justice, Temperance, Gratitude, Beneficence, and other moral vertues, which we read of in Heathen men, not without admiration: which were so many strong evidences also of this moral integrity of their hearts.

26.

A point that would bear much enlargement, if we intended to amplifie it by Instances; and did not rather desire to draw it briefly into use, by Instances. A just condemnation, it may be first, to many of us, who call our selves Christians, and Beleevers, and have many blessed means of direction and instruction for the due ordering of our hearts and lives which those Heathens wanted: yet come so many paces, nay leagues, short of them, both in the dese station of vicious and gross enormities, and in the conscionable practise of many offices of vertue. Among them, what strictness of Justice? Which we either slack or pervert. What zeal of the common good? which we put off each man to other, as an unconcerning

cerning thing. What remission of private injuries? which we pursue with implacable revenge. What contempt of honours, and riches? which we so pant after, so adore. What temperance and frugality in their provisions? wherein no excels fatisfieth us. What free beneficence to the poor, and to pious uses? whereto we contribute penuriously and with grudging. What conscience of oaths and promises? which we so slight. What reverence of their whom we count as the fcum of the people. loathing of swinish drunkenness? wherein some of us glory. What detestation of ulury, as a monster in nature? whereof some of ours make a trade. Particularities are infinite, but what should I fav more ? " Certainly, unless our righteousnesses exceed theirs, we shall never come to heaven: but how shall we escape the nethermost hell, if our unrighteousnesses exceed theirs? a Shall not Uncircum- a Rom. 2.2. cision which is by nature, if it keep the law, judge thee, who by the Letter and Circumcision doest transgress the law? said S. Paul to the Few: Make application to thy felf, thou that art Christian.

Secondly, if even in Unbelievers, and Hypocrites, and Castawaies there may be in particular actions, integrity and fingleness of heart: then it can be but an uncertain Rule for us to judge of the true state of our own or other mens hearts, by what they are in some few particular actions. Men are indeed that, not which they shew themselves in some passages, but what they are in the more general and constant tenor of their lives. If we should compare Abimelech and David together, by their different behaviour in the same kind of temptation, in two particulars of the sacred History, and look no farther: we could not but give fentence upon them quite contrary to right, and truth. We should fee Abimelech on the one fide, though allured with Sarahs beauty; yet free from the least injurious thought to her husband, or adulterous intent in himself. We should behold a David on the other | 2 2 Sam, 11.2. side, enflamed with lust after Bathsheba, whom he knew to be &c. another mans Wife: plotting first, how to compass his filthy defires with the Wife: and then after, how to conceal it from the Husband, by many wicked and politick fetches; and, when none of those would take, at last to have him murthered, being one of his principal b Worthies, in a most base and unworthy fashion, with b 2 Sam. 23. the loss of the lives of a number of innocent persons more; besides 39. the betraying of Gods cause, the dis-hearining of his people, and the incouragement of his and their enemies. When we should see and consider all this on both sides, and lay the one against the other: what could we think but that Abimelech were the Saint, and David the Infidel; Abimelech the man after Gods own heart, and David a stranger to the Covenant of God? Yet was David all this while, within that Covenant : and (for any thing we know, or

X x 2

27.

c Rom. 7. 23.

Particular actions then, are not good is likely,) Abimelech not. evidences either way: as wherein both an unbeliever, awed sometimes by the law of natural Conscience, may manifest much simplicity and integrity of heart; and the true Child of God, swayed sometimes with the law of sinful concupifcennce, may bewray much foul Hypocrifie, and infidelity. But look into the more confant course of both their lives: and then may you find the Hypocrite and the unbeliever wholly distinguished from the godly, by the want of those right marks of sincersty that are in the godly: no zeal of Gods glory; no sense of original corruption; no bemoaning of his privy Hypocrific and secret Atheism; no suspicion of the decentulness of his own heart; no tenderness of Conscience in smaller duties; no faithful dependence upon the providence or promises of God for outward things; no self-denial, or poverty of spirit; no thirst after the salvation of his brethren, and the like: none of these, I say, to be found in any constant manner in the general course of his life; although there may be some sudden light flashes of some of them now and then in some particular Actions. Measure no mans heart then, especially not thine own, by those rarer discoveries of moral integrity in particular actions: but by the powerful manifestations of habitual grace, in the more constant C tener of life and practife.

28.

a Pfal. 35. 11.

1 Cor. 4. 3.

We may learn hence thirdly, not to flatter our selves too much upon every integrity of heart; or to think our selves discharged from fin in the fight of God, upon every acquital of our own Confciences: when as all this may befal an Hypocrite, an Unbeliever, a Reprobate. When men accuse us of hypocrisie or unfaithfulness, or " lay to our charge things we never did: it is, I confess, a very comfortable and bleffed thing, if we can finde protection against their accusations in our own hearts, and be able to plead the integrity thereof in bar against their calumniations. Our in- D regrity, (though it be but Moral, and though but only in those actions wherein they charge us wrongfully,) and the testimony of our own consciences, may be of very serviceable use to us thus farr, to make us regardless of the accusations of unjust men: that one testimony within shall relieve us more, than a thousand false witnesses without can injure us b With me it is a very small thing, faith S. Paul, that I should be judged of you, or of mans judgement: as if he should have faid, I know by self better than you do; and therefore so long as I know nothing by my self of those things, wherein you censure me, I little reckon what either you, or any others shall think or say by me. We may by his example make use of this; the inward testimony of our hearts being sufficient to justifie us against the accusations of men: but we may not rest upon this; as if the acquital of our hearts were sufficient to justifie us in the fight of God. S. Paul knew it, who durst not rest

thereupon: but therefore addeth in the very next following words, Tea, I judge not mine own self; for I know nothing by my self, yet am I not hereby justified: but he that judgeth me, is the Lord. Our hearts are close, and false; and nothing so deceiful as they: and who can know them perfectly, but he that made them, and can fearch into them? Other men can know very little of them: our selves something more: but God alone all. If therefore when other men condemn us, we finde our felves agrieved: we may remove our cause into an Higher Court; appeal from them to our own Consciences, and be relieved there: But that is not the Highest Court of all; there lyeth yet an appeal further and higher than it, even to the Judgement-feat, or rather to the Mercy feat of God: who both can finde just matter in us, to condemn us, even in those things wherein our own hearts have acquired us; and yet can withal finde a gracious means to justifie us, even from those things wherein our own hearts condemn us. Whether therefore our hearts condemn us, or condemn us not: " God is greater than our hearts, and knoweth | e 1 Joh. 3. 20. all things. "To conclude all this point, and therewithal the first "general part of my Text; Let no Excusations of our own Consciences on the one side, or considence of any integrity in our felves, make us presume we shall be able to stand just in the fight " of God, if he should enter into judgement with us : but let us ra-"ther make suit unto him, that since we cannot f understand all f Pfal. 19. 19. "our own errors, he would be pleased to cleanse us from our secret "fins. And on the other fide, let no accusations of our own Con-"sciences, or guiltiness of our manifold frailties and secret hy-"pocrifies, make us despair of obtaining his favour and righte-"oulnels: if denying our felves, and renouncing all integrity in "our felves, as of our felves, we cast our felves wholly at the foot-"fool of his mercy, and feek his favour in the face of his only be-"gotten Son Felus Christ the righteous.

Of the former branch of Gods reply to Abimelech, in those former words of the Text, [Yea I know that thou didst this in the integrity of thy heart] hitherto. I now proceed to the latter branch thereo', in those remaining words [For I also with-held thee from sinning against me: therefore suffered I thee not to touch her.] TUNNI. The word fignifieth properly to hold in, or to keep back; a Rezinni, or a Vatablusin b Cohibui, or as the Latine hath it, c Custodivi te: implying Abimelech's forwardness to that fin; certainly he had been gone, if God had not kept him in, and held him back. The Greek word rendreth it, d is ionomiulu oi, I spared thee: and so the Latine Parcere, is some- d Septuage hie times used for impedire, or prohibere, to hinder, or not to suffer; as in that of Virgil, Parcite oves nimium procedere. Or taking e Virg. Eclog. parcere in the most usual fignification, for sparing; it may very 3. well stand with the purpose of the place; for indeed God spareth

d Jer. 17.9,10.

29.

c Vulgar. bic.

C

f Pfal. 51. 4.

g Septung. bic.

ותמיך ו

k H. A. bic.

l Pfal. 16 10.

m Gen. 31.37.
Exod. 3. 19.

& 12. 23.
Num. 22. 13.
Judg. 1. 24.

Efter. 9. 14.

us no less indeed he spareth us much more, when he maketh us forbear to fin, than when having finned he forbeareth to punish; and as much cause have we to acknowledge his mercy, and to rejoyce in it, when he holdeth our hands that we fin not, as when he holdeth his own hands that he frike not. For I also with-held thee from sinning against me. How ? Did not Abimelech fin in taking Sarah, or was not that as fevery other fin is, a fin against God? Certainly, if Abimelech had not sinned in so doing, and that against God; God would not have so plagued him as he did, for that deed, The meaning then is; not, that God with held him wholly from finning at all therein; but that God with-held him from finning against him in that foul kind, and in that high degree, as to defile himself by actual filthiness with Sarah, which but for Gods restrains he had done : [therefore suffered I thee not] & in actives, h Non dimife te, that is, I did not let thee go: I did not leave thee to thy felf: or most agrecably to the letter of the Text in the Hebrew, Non dedi, or non tradidi; I did not deliver, or give. That may be, non dedi potestatem, I did not give thee k leave or power, and so giving is sometimes used for suffering, as Psal. 16. 1 Non dabis (anctum tuum, Thon will not luffer, Go. and m elfewhere. Or non dedi te tibi, I gave thee not to thy felf. A man cannot be put C more desperately into the hands of any enemy, than to be left in mann con filii fut, delivered into his own hands, and given over to the lust of his own heart. Or as it is here translated, I suffered thee not. We should not draw in God as a party, when we commit any fin, as if he joyned with us in it, or lent us his helping hand for it: we do it so alone, without his help, that we never do it, but when he letteth us alone, and leaveth us destitute of his help. For the kinde, and manner, and measure, and circumstances, and events, and other the appurtenances of fin; God ordereth them by his Almighty power and providence so, as to become serviceable to his most wife, most just, most holy purposes: but as for the very formality it felf of the fin, God is (to make the most of it,) but a sufferer; [Therefore suffered I thee not, To touch her.] Signifying that God had so far restrained Abimelech from the accomplishment of his wicked and unclean purposes, that Sarah was preserved free by his good providence, not only from actual adultery, but from all unchaste and wanton dalliance also with Abime-

30.

lech.

It was Gods great mercy to all the three Parties, that he did not suffer this evil to be done: for by this means he graciously preferved Abimelech from the sin, Abraham from the wrong, and Sarah from both. And it is to be acknowledged the great mercy of God, when at any time he doth, (and he doth ever and anon more or less) by his gracious and powerful restraint with-hold any man, from running into those extremities of sin and mischief, where-

YIIM

whereinto his own corruption would carry him headlong, especially when it is fet a gog by the cunning perswasions of Satan, and the manifold remptations that are in the world through luft, The Points then that arise from this part of my Text, are these. 1. Men do not always commit those evils, their own defires, or outward temptations prompt them unto, 2, That they do it not, it is from Gods restraint. 3. That God restraineth them, it is of his own gracious goodness and mercy. The common subject matter of the whole three points, being one, viz. Gods restrains of mans fin; we will therefore wrap them up all three together, and so handle them, in this one entire observation, as the total of all three. God in his mercy oftentimes restraineth men from committing those evils, which, if that restraint were not, they would otherwife have committed

This Restraint, whether we consider the Measure, or the Means which God useth therein; is of great variety. For the Measure; God sometimes restraineth men à Toto, from the whole sin, whereunto they are tempted; as he with-held Joseph from confenting to the perswasions of his Mistres: sometimes only à Tanto, and that more or less, as in his infinite wildom he feeth expedient; suffering them perhaps but only to defire the evil, perhaps to resolve upon it, perhaps to prepare for it, perhaps to begin to att it, perhaps to proceed far in it, and yet keeping them back from falling into the extremity of the fin, or accomplishing their whole defire in the full and final consummation thereof; as here he dealt with Abimelech. Abimelech sinned against the eighth Commandement, in taking Sarab injuriously from Abraham, say he had been but her brother; and he finned against the seventh Commandement in a foul degree, in harbouring fuch wanton and unchaste thoughts concerning Sarah, and making fuch way as he did, (by taking her into his house,) for the satisfying of his lust therein: but yet God with-held him from plunging himself into the extremity of thole fins, not suffering him to fall into the act of uncleanness. And as for the Means whereby God with-holdeth men from finning; they are also of wonderfull variety. Sometimes he taketh them off, by diverting the course of the corruption, and turning the affections another way. Sometimes he awaketh natural Conscience; which is a very tender and tickle thing, when it is once ftirred, and will boggle now and then at a very small matter in comparison, over it will do at some other times. Sometimes he affrighteth them with apprehensions of outward Evils; as shame, infamy, charge, envy, losse of a friend, danger of humane lawes, and fundry other fuch like discouragements. Sometimes he cooleth their resolutions, by presenting unto their thoughts the terrors of the Law, the strictness of the last Account, and the endless unsufferable torments of Hell-fire. Sometimes, when all

31.

Duosdam prajeinis Deus mutta peccare posse, flagellat eos infirmitae corporia, ne peccea, ut eis utilius sit franzi languoribus ad falutem, quam remanere incolumes ad daminationem, Hug. 2. de Anim.

32.

2 See Gen. 31.

b Gen. 31. 29.

c Gen. 27. 41.

d Ibid.v. 44,45.

e Gen. 31. 38

f Gen. 32. 6.

g Ibid. v. 7,8.

h Gen. 33. 4, &c.

things are ripe for execution, he denyeth them opportunity, or casteth A in some unexpected impediment in the way, that quasheth a l. Sometimes he * disableth them, and weakeneth the arm of sless wherein they trusted, so as they want power to their mill; as here he dealt with Abimelech. And sundry other ways he hath, more than we are able to search into, whereby he sayeth a restraint upon men, and keepeth them back from many sins and mischiefs, at least from the extremity of many sins and mischiefs, whereunto otherwise Nature and Tempiation would carry them with a strong current. Not to speak yet of that swought in us by the Spirit of Santification, renewing the soul, and subduing the corruption that is in the Flesh unto the Obedience of the Spirit; at which I shall have fitter occasion to touch anon.

In the mean time, that there is something or other, that re-

Braineth men from doing some evils, unto which they have not only a natural pronenesse, but perhaps withall an actual defire and purpole; might be shewn by a world of inflances: but because every mans daily experience can abundantly furnish him with some, we will therefore content our felves with the fewer. 2 Laban meant no good to Faceb, when taking his Brethren with him, he pursued after him seven days journey in an hostile manner; and C he had power to his will, to have done faceb a mischief, faceb being but imbellis turba, no more but himself, his wives and his little ones, with his flocks and herds, and a few fervants to attend them, unable to defend themselves, much more unmeet to refift a prepared enemy: yet for all his power, and purpose, and preparation, Laban when he had overtaken Facob, durft have nothing at all to do with him, and he had but very little to lay to him neither: The worst was but this, [Thus and thus have you dealt with me. And b It is in the power of mine hand to do you burt: but the God of your father spake unto me yesternight, saying; Take thou heed that thou speak not to Jacob either good or bad:] See the story in Gen. 31. The same Facob had a Brother, as unkinde as that Unkle, nay much more despightfully bent against him than he; for he had vowed his destruction, (c The dayes of mourning for my father are as hand, and then I will flay my Brother Jacob;) and although the 4 Mother well hoped, that some few days time and absence would appeale the sury of Esan, and all should be forgotten; yet e twenty years after the old grudge remained; and upon Facebs approach, f Elau goeth forth to meet him with 400, men, armed (as it should seem) for his destruction: which cast & faceb into a terrible fear, and much diffressed he was, good man, and glad to use the best wit he had, by dividing his Companies, to provide for the safety at least of some part of his charge. And yet behold at the encounter, no use at all of the 400. men, unless to be spectators and witnesses of the joyfull hembraces,

braces, and kind loving complements that passed between the two brothers, in the liberal effers and modelt refusals each of others courtefies; in the 32, and 33. of Genefis. A good Probatum of that Observation of Solomon, When a mans wates please the Lord, he maketh even his enemies to be at peace with him. Balaam the Conjurer, when the King Balac had cast the book before him, baited with ample k rewards in hand, and great promotions in reversion, if he would come over to him and curse Ifrael; had both Coverousness and Ambi ion enough in him to make him bite: so that he was not only willing, but even desirous, to satisfie the King; for he loved the wages of unrighteousness with his heart, and therefore made m trial (till he faw it was all in vain,) if by any means he could wring a permission from God to doit. But when his neves were opened to behold Ifrael, and his mouth open that he must now pronounce something upon Israel: though his eyes were full of Envy, and his heart of Curfing, yet God put a parable of Blessing into his mouth, and he was not able to utter a fyllable of any thing other than good concerning Ifrael, in 22. & 24. of Num-

In all which and fundry other instances, wherein when there was intended before-hand so much evil to be done, and there was withall in the parties such a forward defire, and such solemn preparation to have it done; and yet when all came to all, so little or nothing was done, of what was intended, but rather the contrary: it cannot first be imagined, that such a stop should be made, but by the powerful restraint of some superiour, and over-ruling hands neither may we doubt in the fecond place, that every fuch restraint, by what second and subordinate means soever it be furthered, is yet the proper work of God, as proceeding from, and guided by his Almighty and irrefistible providence. And as for that which happened to Balaam, that it was Gods doing, the evidence is clear; we have it from the mouth of two or three witnesses. The Wizard himself confesseth it, " The Lord will no: suffer me to go with you, Num. 22. The King that fet him on work, upbraideth him with it; I thought indeed to promote thee to great bononr: but lo, the Lord b Num. 24.11. hath kept thee back from bonour: Num. 24. And Moses would have Ifrael take knowledge of it; The Lord thy God would not hearken c Deut, 23.5. unto Balaam, but the Lord thy God turned the curfe into a bleffing, because the Lord thy God loved thee, Deut. 23. It was God then that turned Balaam's curse into a blessing, and it was the same God, that turned Laban's revengeful thoughts into a friendly Expoftulation; and it was the same God, that turned Esau's inveterate malice into a kinde brotherly congratulation. He that hath fet bounds to the Sea, which, though the waves thereof rage horribly, they cannot pass, (Hitherto shalt thou go, and here shalt d Job 38 8,11 then stay thy proud waves;) and did command the waters of Yy

i Piov. 16.7.

k Num. 22. 75

1 2 Pet. 2. 15.

m Num.23.13> 14, 17, 28. n Num. 24. 3,

33.

D

c Exod. 15. 8 f Pfal. 114. 3. g Prov. 21. 1.

h Pfal. 76.10.

מארי חובר מחבר Residuum vyarum cinges. the e Red Sea to stay their course, and stand up as on heaps; and A by his power could enforce the waters of the f River Fordan, to run quite against the current up the Channel; he hath & in his bands, and at his command the hearts of all the fons of men, yea though they be the greatest Kings and Monarchs in the world, as the Rivers of waters; and can wind and turn them at his pleafure, inclining them which way soever he will. h The fierceness of man shall turn to thy praise (faith David in Pf. 76.10.) and the fiercenels of them shall thou retain: the latter clause of the verse is very fignificant in the Original, and cometh home to our purpose, as if we should translate it, I Thou shalt gird the remainder of their I wrath, or of their fleaceness. The meaning is this. Suppose a mans heart be never so full fraught with envie, harred, malice, wrath, and revenge, let him be as fierce and furious as is possible; God may indeed suffer him, and he will suffer him to exercise so much of his corruption, and proceed so far in his fierceness, as he seeth expedient and useful for the forwarding of other his secret and just and holy appointments, and so order the finful fierceness of man by his wonderful providence, as to make it serviceable to his ends, and to turn it to his glary: but look whatsoever wrath and flerceness there is in the heart of a man, over and above fo much as will ferve for those his C eternal purposes, all that surplusage, that overplus and remainder whatfoever it be he will gird; he will fo binde, and hamper, and restrain him, that he shall not be able to go an inch beyond his tedder, though he would fret his heart out. The fierceness of man Shall turn to thy praise, so much ofit as he doth execute: and the remainder of their firceness then shalt refrain, that they execute it not. Be he never so great a Prince; or have he never so great a (pirit: all is one; he must come under. No difference with God in this, betwixt him that fitteth on the Throne, and her that grindeth at the Mill: k He shall refrain the spirit of Princes, and is wonder- D full among the Kings of the earth, in the last vers. of that Pfalm.

k Pfal.76. 12.

34.

1.

a Pfal. 14. 2.

3.

b Esay 1.6. c Joh. 3.6. Now of the truth of all that hath been hitherto spoken in both these branches of the Observation, (viz. that first there is a restraint of evil; and then secondly, that this restraint is from God;) I know not any thing can give us better assurance, taking them both together, than to consider the generality and strength of our Natural corruption. General it is first, in regard of the Persons; overspreading the whole lump of our nature: there is not a childe of Adam free from the common insection; a They are all corrupt, they are altogether become abominable, there is none that doth good, no not one. General secondly, in regard of the subject, overtunning the whole man, soul and body, with all the parts and powers of either, so as b from the sole of the foot to the crown of the bead there is no whole part. Whatsever is born of the sless.

is flesh; and a To them that are defiled and unbelieving, nothing is pure, but even their minde and Conscience is defiled; and . All the imaginations of the thoughts of their hearts are only evil continually. General thirdly, in regard of the object: averse from all kind of good, (f In me, that is in my flesh, dwellesh no good f Ron. 7.18. thing;) and prone to all kind of evil, (g He hath fet himself in g Psal. 364. no good way, neither doth he abhorre any thing that is evil.) Add to this generality, the strength also of our corruption; how vigorous, and stirring, and active it is, and how it carrieth us headlongly with full speed into all manner of evil, h As the horse rushesh h Jer. 8.6. into the battel; fo as we have no bold of our felves, neither power to flay our felves, till we have run as far as we can, and without the mercy of God planged our felves into the bottome of the bottomless pit. Lay all this together, and there can be no other sufficient reason given, than this restraint whereof we now speak, why any one man should at any one time refrain from any one fin being tempted thereunto; whereinto any other man at any other time hath fallen, being alike tempted. Every man would kill his brother, as ' Cain did Abel; and every man defile his fifter, as i Gen: 4.8. Amnon did Thamar; and every man oppress his inferiour, as 1 Ahab did Naboth; and every man supplant his betters, as " Zibah did Mephibosheth; and every man betray his Master, as " Fudas did Christ: every man being as deep in the loynes of Adam, as either Cain or Judas, or any of the rest. Their nature was not more corrupt than ours, neither ours lefs corrupt than theirs: and therefore every one of us should have done those things, as well as any one of them, if there had not been o fomething without and above nature to withhold us, and keep us back therefrom, when we were tempted, which was not in that measure afforded them, when they were tempted. And from whom can we think that restraint to come, but from that God, who is the Author and the Lord of nature, and hath the power and command and rule of nature; by whose grace and goodness we are whatsoever we are: and to whose powerful assistance we owe it, if we do any good, (for it is he that fetteth us on ;) and to his powerful restraint, if we eschew any evil, (for it is he that keepeth mo off). Therefore I also withheld thee from sinning against me.

And as to the third point in the Observation, it is not much less evident than the two former; namely, that this Restraint, as it is from God, fo it is from the Mercy of God. Hence it is that Divines usually bestow upon it the name of Grace: distinguishing between a imofold Grace; a special renewing Grace, and a Common restraining Grace. The special and renewing Grace is indeed so incomparably more excellent, that in comparison thereof the other is not worthy to be called by the name of Grace, if we would speak properly and exactly: but yet the word [Grace] may not

unfitly

1 Tit. 1. 14.

3. g Pfal. 36 4.

1 1 Kin.21.16. m 2 Sam. 16.3. n Mat. 26.15.

o Nullum peccatum est quod unquam fecerit possit facere al-ter lono, si Creator delit à quo factus eft gustin. foliloqu, cap. 15.

35.

D

E

unfitly be so extended, as to reach to every act of Gods providence, whereby at any time he restraineth men from doing those evils which otherwise they would do; and that in a threefold respeat : of God, of themselves, of others. First, in respect of God, every restraint from fin may be called Grace; in as much as it proceedeth ex mero motu, from the meer good will and pleasure of God, without any cause, motive, or inducement in the man that is so restrained. For take a man in the state of corrupt nature, and leave him to himself; and think, how it is possible for him to forbear any fin, whereunto he is tempted. There is no power in nature, to work a restraint: nay there is not so much as any proneness in nature, to desire a restraint: much less then is there any worth in Nature, to deferve a restraint. Issuing therefore, not at all from the Powers of Nature, but from the free pleasure of God, as a beam of his merciful providence, this Restraint may well be called Grace. And so it may be secondly, in respect of the Persons themfelves: because, though it be not available to them for their everlasting salvation; yet it is some favour to them, more than they have deserved, that by this means their sins (what in number, what in weight) are so much leffer, than otherwise they would have been; whereby also their account shall be so much the easter, and C their stripes so many the fewer: 2 S. Chrylostome often observeth it, as an effect of the mercy of God upon them, when he cutteth offgreat offenders betimes with some speedy destruction: and he doth it out of this very consideration, that they are thereby pre-vented from committing many sins, which if God should have lent them a longer time, they would have committed. If his observation be found; it may then well pass for a double Mercy of God to a finner, if he both respite his destruction, and withall restrain him from fin: for by the one, he giveth him so much longer D time for repentance, which is one Mercy; and by the other, he preventeth so much of the increase of his sin, which is another Mer-Thirdly, it may be called Grace, in respect of other men. For in restraining men from doing evil, God intendeth, as principally his own glory, so withal the good of mankinde, especially of his Church, in the preservation of humane society: which could not fubfift an hour, if every man should be left to the wildeness of his own nature, to do what mischief, the Devil and his own heart would put him upon, without restraint. So that the restraining of mens corrupt purposes and affections, proceedeth from that h pilatelpunia (as the Apostle somewhere calleth it,) that love of GOD to mankinde, whereby he willeth their preservation: and might therefore in that respect bear the name of Grace, though there should be no good at all intended thereby

to the person so restrained. Just as those zacious, those spiritual gifts, which God hath distributed in a wonderful variety for the

a Chrysostome in Gen. hom. 25. & alibi sape.

b Tit. 3. 4.

C

D

Pfal. 115. 1.

g Prov. 12. 10. hPfal. 80. 1. i Pfal. 95. 7.

k Pfal. 107. 8.

l Dau. 6. 23. m Dan. 3. 27.

n Acts 28. 5.

o Matth. 3. 7.

38.

Wolves, watch to devour them, it cannot be ascribed either in whole or in part, either to the sheep in whom there is no help, or to the Wolf in whom there is no mercy; but it must be imputed all and wholly to the good care of the shepherd, in safe-guarding his sheep, in keeping off the lf: fo for our fafety and prefervation in the midft, and in the spight of so many Enemies, 1 Not unto m; O Lord, not unto us, whose greatest frength is but weakness; much less unto them, whose tenderest a mercies are cruel; but unto thy Name be the glory, O thou h Shepheard of Ifrael, who out of thine abundant love to us, who are the flock of thy Pasture, and the sheep of thy hands, hast made thy power glorious in curbing and restraining their malice against us. k Oh that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men. Wonders we may well call them; indeed they are Miracles: if things strange, and above, and against the ordinary course of Nature may be called Miracles, When we read the stories in the Scriptures, of 1 Daniel cast into the den among the Lions, and not touched; of the " three children walking in the midft of the fiery furnace, and not forched; of a " wiper fastning upon Pauls hand, and no barm following: we are stricken with some amazement, at the consideration of C these strange and supernatural accidents; and these we all confess to be miraculous escapes. Yet such Miracles as these, and such escapes, God worketh daily in our preservation: notwithstanding we live encompassed with so many fire-brands of bell, such berds of ravening Wolves, and Lions, and Tigers, and such numerous ogenerations of vipers: I mean wicked and ungodly men, the frame of the old Serpent, who have it by kinde from their father, to thirft after the destruction of the Saints and servants of God; and to whom it is as natural so to do, as for the fire to burn, or a viper to bite, or a Lion to devour. Ob that men would therefore praife D the Lord for this his goodnesse, and daily declare these his great wonders, which he daily doth for the children of men. Secondly, fince this restraint of wicked men is so only from

Secondly, fince this restraint of wicked men is so only from God, as that nothing either they, or we, or any Creature in the world can do, can with-hold them from doing us mischief, unless God lay his restraint upon them: it should teach us so much wisdom, as to take heed how we trust them. It is best and safest for us, as in all other things, so in this, to keep the golden mean, that we be neither too timerous, nor too credulous. If wicked men then threaten and plot against thee, yet fear them not: God can restrain them if he think good, and then assure thy self they shall not harm thee. If, on the other side, they colleague, and make show of much kindnesse to thee, yet trust them not: God may suffer them to take their own way, and not restrain them, and then assure thy self they will not spare thee. Thou mails think per-

haps of fome one or other of these, that, fure his own good nature will hold him in; or thou halt had trial of him heterofore, and found him faithfull as heart could wish ; or thou hast some such the upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other natural or civil obligation, as will keep him off, at least from falling foul upon thee all at once. Deceive not thy felf: thefe are but flender affurances for thee to abide upon. Good nature! alas where is it? fince Adam fell, there was never any fuch thing in rerum matura; if there be any good thing in any man, it is all from Grace; Nature is all naught, even that which feemeth to have the preheminence in nature, and o comparis outpois, is ftark naughr. We may talk of this and that, of good natured men, and I know not what ! But the very truth is, fet grace afide, (I mean all grace, both renewing and restraining grace,) there is no more good nature in any man than there was in Cain and in Fudas. That thing, which we use to call good nature, is indeed but a subordinate means or instrument, whereby God restraines fome men more than others from their birth, and special constitution, from fundry outragious exorbitancies, and so is a branch of this refiraining Grace whereof we now speak. And as for thy past Experience, that can give thee little fecurity: thou knowest not what festers God lared upon him then, nor how he was pleased with those ferters. God might full fore against his will, not only restrain him from doing thee hurt, but also constrain him to do thee good: as sometimes he commanded b the Ravens to feed Eliah; a bind fo cannatural to her young ones, that, they might famish for her, if God did not otherwise provide for them; and therefore it is noted in the Scripture as a special argument of Gods Providence, that he feedeth the voung Ravens that call upon him. But as nothing that is constrained is durable, but every thing when it is constrained against its natural inclination, if it be let alone, will at length oreturn to his own kinde, and primitive disposition, as these Ravens which now fed Eliah, would have been as ready another time to have pecked out his eyes: fo a Natural man is a natural man still, howfoever over-ruled for the present: and if God, as he hath hitherto by his restraint with-held him, shall but another while withhold his restrains from him; he will soon discover the inbred hamed of his heart against good things and men, and make thee at the last beshrew thy folly in trusting him, when he hath done thee a mischief unawares. And therefore if he have done thee seven courresies, and promise fair for the eighth; yet trust him not; for there are feven abominations in his heart. And as for whatsoever f Prov. 26. 251 other banek thou mayest think thou hast over him, be it never so strong: unless God manacle him with his powerfull restrains, he can as easily unfetter himself from them all, as & Sampson from g Judg. 16. the green withs and cords wherewith the Philistines bound him. Zz2

by Reg. 17.40 c aj časáním rus seorias a nieg.5. Autt. 6. hift. lunt nidis pullos fices & cor. i Pfal. 147. 9. Job 38 41. Luke 12. 24. : ufque recur-Epift. 10.

D

Gen. 3. 15.

Mat. 10.36.

All those fore-mentioned relations came in but upon the bye, and finers whereas the batted of the wicked against goodness, is of an uncienter date, and hath his root in (corrupt) nature: and is therefore of fuch force, that it maketh word all obligations, whether civil, domestical, or other, that have grown by vertue of any succeeding contract. It is a ruled case, Inimici domestici, A mans enemies may be they of his own house. Let not any man then, that hath either Religion or Honesty, have any thing to do with that man ; at least, let him not trust him more than needs he must, that is an Enemy either to Religion or Honefly. So far as common Humanity, and the necessities of our lawfull occasions and Callings do require, we may have to do with them, and rest upon the good providence of God for the success of our affairs even in their hands, not doubting but that God will both restrain them from doing us barm, and diffele them to do us good, fo far as he shall see expedient for us: but then, this is not to truft them, but to truft God with them. But for us to put our felves needlesty into their hands, and to hazard our fafety upon their faithfulness by way of trust; there is neither wisdom in it, nor warrant for it. Although God may do it, yet we have no reason to presume that be will restrain them for our fakes, when we might have prevented it our C selves, and would not: and this we are sure of, that nothing in the world can preferve us from receiving milchief from them, unlesse God doe restrain them. Therefore trust them not.

· 39.

a Hab. 1. 13.

2.

c Job 41.31, d fbid. verl. g.

Thirdly, if at any time we fee wickedness set aloft, bad men grow to be great, or great men shew themselves bad, sinning with an high hand, and an arm stretched out, and God seemeth to strengthen their hand by adding to their greatness, and encreasing their power; if we see the a wicked devouring the man that is more righteous than he, and God hold his tongue the whilest; if we see the ungodly courfe it up and down at pleasure which way soever the lust of their corrupt heart carryeth them without controll, like a wilde untamed Cols in a spacious field, God (as it were) laying the rains in the neck, and letting them run; in a word, when we fee the whole world out of frame and order : we may yet frame our selves to a godty patience, and sustain our hearts amid all these evils with this comfort and confideration; that still God keepeth the rains in his own hands, and when he feeth his time, and fo far as he feeth it good, he both can and will, check, and controul, and restrain them at his pleasure, as the cunning Rider sometimes giveth a fiery horse head, and letteth him fling and run as if he were mad; he knoweth he can give him the flop, when he lift. The great b Leviathans, that take their passime in the Sea, and with a little stirring of themselves can make ' the deep to boyl like a pot, and canse a path to thine after them as they go; he can a play with them as children do

with a bird : he suffereth them to swallow his hook, and to play upon the line, and to roll and tumble them in the waters; but anon he friketh the book through their nofes, and fetcheth them up, and layerb them upon the thore, there to beas themselves without help or remedy, exposed to nothing but shame and contemps. What then if God fuffer those that hate him to prosper for the ame, and in their prosperity to Lord it over his heritage ! What if Princes should " fit and speak against us i without a cause, as it c Pful. 119.23 was sometimes David's case! Let us not fret at the injuries, nor envy at the greatness of any: let us rather betake us to David's refuge, to be & occupied in the statutes, and to meditate in the holy | g 1bid. ver. 29. Word of God. In that holy Word we are taught, that the hearts even of Kings, how much more then of inferiour persons, are in his rule and governance, and that he doth dispose and turn them, as feemeth best to his godly wildom; that he can h refrain h Pfal. 76.12. the spirit of Princes, binde Kings in chains, and Nobles in links of | Pfil. 149. 8 Iron; and though they krage furiously at it, and lay their heads toge- | k Pf.d. 2. 6. ther, in confultation how to break his bands, and cast away his cords from them, yet they imagine but a vain thing; whilest they strive against him on earth, he laugheth them to fcorn in heaven; and maugre all opposition, will establish the Kingdome of his Christ, and protect his people. Say then the great ones of the world exercise their power over us, and lay what reftraints they can upon us: our comfort is, they have not greater power over us, than God hath over them; nor I Regum tican they so much restrain the meanest of us, but God can restrain the greatest of them much more. Say our enemies curse us with Bell, Book, and Candle: our comfort is, God is able to return the curfe upon their own heads, and in despight of them too, " turn it into a blefling upon us. Saythey make warlike preparations against us to invade us : our comfort is, God can " break the Ships of Tarshish, and scatter the most o invincible Armadoes. Say they that hate us be more in number than the hairs of our head: our comfort is, the very P hairs of our head are numbred with him, and without his P Mar. 10. 30. sufferance not the lest 9 hair of our heads thall perish. Say (to | q Luke 21.18. imagine the worst) that our Enemies thould prevail against us, and they that hate us should be Lords over us for the time: our comfort is, he that loveth us, is Lord over them, and can bring them under us again, when he feeth time. In all our fears, in all our dangers, in all our diffresses; our comfort is, that God can do all this for us: our care should be by our holy obedience to strengthen our interest in his protection, and not to make him a stranger from us, yea an enemy unto us, by our fins and impenitency; that so we may have yet more comfort, in a cheerful confidence, that God will do all this for us. The Affyrian, whole ambition it was to be the Catholick King, and univerful Monarch f Eay 10. 7 of the world, stiling himself the Great King, (thus faith the Aaa

f 16. veil. 161.

proprios greges, Regis in ipjos imperium eft Jovis. Hor. 3, Carm. Od. 1. m Deur. 23.5.

n Pfal. 43. 7. o Pial. 69 4.

r Pfal. 106.41.

t Elay 36. 4.

XUM

u Efay 27.28,

x Efay 10 12 y Efay 37. 33.

z Job 41. 34

a Ephel. 2. 2.

b Mat. 8. 31,

40.

Cicero.

Great King, the King of Affria;) when he had fene " miffengers to revile Ifrael, and an Army to beliege and deftroy ferufalem : yet for all his rage he could do them no harm, the Lord * brought down the stout heart of the King of Affria,) put a book in his nole, and a bridle in his lips, and made him return back, by the way by which he came, without taking the City, or, so much as catting a bank, or shooting an arrow against it. Nay, he that is indeed 2 the great King over all the children of pride, and hath better title to the stile of most Catholick King than any that ever yet bare it, whose Territories are large as the Earth, and spacious as the Air, I mean the Devil, the Prince of this world; he is so fettered with the chain of Gods power and providence, that he is not able with all his might and malice, no not though he raise his whole forces, and muster up all the powers of darkness and Hell into one band, to do us any harm in our fouls, in our bodies, in our children, in our friends, in our goods, no not fo much as our very b Pigs, or any small thing that we have without the special leave and sufferance of our good God. He must have his Dedimus potestatem from him, or he can do nothing.

Fourthly, fince this restraint is an act of Gods mercy, whom we C should strive to refemble in nothing more a than in shewing mercy : let every one of us, in imitation of our Heavenly Father, and in compassion to the souls of our brethren, and for our own good, and the good of humane fociety, endeavour our felves faithfully the best we can to restrain, and withhold, and keep back others from finning. The Magistrate, the Minister, the Housholder, every other man in his place and calling, should do their best, by rewards, punishments, rebukes, incouragements, admonitions, perswasions, good example, and other like means to suppress vice, and restrain disorders, in those that may any way come within their charge. Our D first desire should be, and for that we should bend our utmost endeavours, that, if it be possible, their hearts might be seasoned with grace and the true fear of God: but as in other things, where we cannot attain to the full of our first aims, * Pulchrum est (as he faith) in secundis tertisque consistere; so here, we may take some contentment in it, as some fruit of our labours, in our Callings, if we can but wean them from grofs diforders, and reduce them from extremely debaucht courses to some good measure of Civility. It ought not to be, it is not our defire, to make men Hypocrites; and a meer Civil man is no better : yet to us, that cannot judge but by the outward behaviour, it is less grief, when men are Hypocrites, than when they are Profane. Our first aim is, to make you good: yet some rejoycing it is to us, if we can but make you less evil. Our aim is, to make you of Natural, holy and spiritual men; but we are glad, if of dissolute, we can but make you

good Meral men: if in stead of planting Grace, we can but root out Vice: if in stead of the power of Godliness in the reformation of the inner man, we can but bring you to some tolerable flayedness in the conformity of the outward man. If we can do but this, though we are to strive for that, our labour is not altogether in vain in the Lord. For hereby, firft, mens fins are both left and fewer: and that secondly, abateth somewhat both of the number and weight of their stripes, and maketh their panishment the eaflet: and thirdly, there is less scandal done to Religion; which receiveth not fo much foil and dif-reputation by close hypocrifie, as by lewd and open prophanenes: Fourthly, the Kingdom of Saran is aiminished, though not directly in the strength, for he lofeel never a Subject by it; yet somewhat in the glory thereof, because he hath not so full and absolute command of some of his fubjects, as before he had, or feemed to have. Fifibly, much of the hurt that might come by evil example, is hereby prevented. Sixthly, the people of God are preserved from many imputies and contumelies which they would receive from evil men, if their barbarous manners were not thus civilized; as a fierce Maftiffe dorth least hure, when he is chained and muzled. Seventhly and lastly, and which should be the strongest motive of all the rest, to make us industrious to repress vicious affections in others; it may please God these forry beginnings may be the b fore-runners of more bleffed and more folid graces. My meaning is not, that thefe Moral restraints of our wilde corruption, can either actually or but virtually prepare, dispose, or qualifie any man for the grace of Conversion and Renovation; or have in them Virtatem semiratem, any natural power which by ordinary help may be cherithed and improved fo far, as an Egge may be harched into a Bird, and a kirnel sprowt and grow into a tree; (far be it from us to harbour any fuch Pelagian conceipts:) but this I say, that God, being a God of order, doth not ordinarily work but in order and by degrees, bringing men from the one extream to the other by midale courses; and therefore seldom bringeth a man from the wretchedness of forlorn nature to the blessed estate of faving grace, but where first by his restraining grace in some good measure he doth correct nature, and moralize it. Do you then that are Magistrates, do we that are Ministers, let all Fathers, Masters, and others whatsoever, by wholsom severity (if fairer courses will not reclaim them) deterr audacious persons from offending, break those that are under our charge of their wills and wilfulness restrain them from lewd and licentious practises and company, onor Suffer fin upon them for want of reproving them in due and feasonable fort, d fratch them out of the fire, and bring them as far d Jude ver. 23. as we can out of the snave of the Devil to God-ward; and leave the rest to him. Possibly, when we have faithfully done our Aaa 2 part,

b In ipsis im-probis dum sormidato supplicio franatur facultas, invo cato Deo Sanatur voluntas. August. Tom, 2.

C

e Ecclef. 9. 2.

f Elay 21. 13.

part, to the utmost of our power; he will fet in gracionsly, and begin to do his part, in their perfect conversion. If by our good care, they may be made to for bear Iwearing, and curfing, and blafpheming s they may in time by his good grace be brought to ' fear an Oath: If we reftrain them from gross prophanations upon his hol-yday in the mean time; they may come at length to think his Sabbath a delight: If we keep them from swilling, and gaming, and revelling, and riving, and roaring, the while; God may frame them ere long to a scher and sanctified use of the Creatures: and fo it may be said of other sins and duties. I could willingly inlarge all these points of Inferences, but that there are yet behinde fundry other good Uses, to be made of this restraining Grace of God, considered as it may lye upon our selves; and therefore I

41.

First, there is a root of Pride in us all, whereby we are apt to think better of our selves, than there is cause: and every insiming in our brother, (which should rather be an item to us of our frailty) ferveth as fuel to nourish this vanity, and to swell us up with a Pharifaical conceit, that forfooth we are ' not like other men, Now, if at any time when we fee any of our brethren fall into some sin, from which by the good hand of God upon us we have C been hitherto preserved, we then feel this swelling begin to rise in

us, as sometimes it will do: the point already delivered may stand us in good stead, to prick the bladder of our pride, and to let out some of that windy vanity; by considering, that this our forbiarance of evil, wherein we feem to excell our brother, is not from nature, but from grace; not from our felves, but from God. And here a little let me close with thee, whosoever thou art, that pleaself thy felf with odieus comparisons, and standest so much upon terms

of betternesse; Thou art neither extortioner, nor adulterer, drunkard, nor swearer, thief, slanderer, nor murtherer; as such and such n are. It may be, thou art none of thefe: but I can tell thee what thou art, and that is as odious in the fight of God as any of thele:

now pals on to them,

Thou art a proud harifee, which perhaps they are not. To let thee fee thou art a Pharifee, do but give me a direct answer, with out shifting or mincing, to that Question of Saint Paul, " Qui

1 Cor. 4.

c Ibid.

te discrevit? Who haib made thee to differ from another? Was it God, or thy felf, or both together? If thou fayest, It was God; thou art a dissembler, and thy beasting hath already consuted thee: for what hast thou to do to glory in that which is not thine? If thou bast received it, why doest thou glory, as if thou hadst not received it? If thou sayest it was from thy felf; what Pharifee could have assumed more? All the shift thou hast, is to say, it was God indeed that made the difference, but he saw something in thee for which he made thee to differ: thou acknowledgest his restraint

in part, but thine own good nature did something. If this be all,

thou art a very Pharifee still, without all escape. That Pharifee never denied God a part, no nor the chiefest part neither : he began his vaunting prayer with an acknowledgement of Gods work, [41] thank thee, O God, that I am not like other men. It was not the denial of all unto God, but the assuming of any thing unto himself, that made him a right Pharisee. Go thy way then, and if thou wilt do God and thy felf right, deny thy felf altogether, and * give God the whole glory of it, if thou halt been preserved from any evill. And from thy brothers fall, besides compassioning forlorn Nature in bim, make a quite contrary use unto thy felf; even to bumble thee thereby, with such like thoughts as these, considering thy leff, left thou also be tempted. [Am I any better than he? of better mould than he? or better tempered than he? Am not I a chile of the same Adam, a vessel of the same clay, a chip of the fame block, with him? why then should I be t high-minded, f Rom. 11. 20. when I fee him fallen before me? why should I not rat er fear, left my foor flip, as well as his hath done ? I have much cause, with all thankfulnesse to bless God, for his good Providence over me, in not suffering me to fall into this fin hitherto: and with all bumility to implore the continuance of his gracious afistance for the future, without which I am not able to avoid this, or any other evill.

secondly, fince all restraints from fin, by what second means soever they are conveyed unto us, or forwarded, are from the merisfull providence of God: whensoever we observe that God hath vouchfafed us, or doth offer us, any means of fuch his gracious restraint; it is our duty joyfully to embrace those means, and carefully to sherish them, and with all due thankfulness to-bless the name of God for them. Oh how oft have we plotted, and projected, and contrived a course for the expediting of our perhaps ambitious, perhaps coverous, perhaps malicious, perhaps voluptuous deligns: and by the providence of God some unexpected intervening accident hath marred the curious frame of all our project, that they have come to nothing; as a Spiders web spun with mu h art and industry is suddenly disfigured, and swept away with the light touch of a beefom. How oft have we been refelved to fin, and prepared to sin, and even at the pits brink ready to cast out selves into hell: when he hath plucked us away, as he plucked Lot out of Sodom, by affrightments of natural Conscience, by apprehensions of dangers, by taking away the opportunities, by mihistring impediments, by shortning our power, by sundry other means ! Have we now bleffed the Name of God for affording us thele gracious means of prevention and restraint? Nay, have we not father been enraged thereat, and taken it with much impatience, that we should be so crossed in the pursuit of our vain and sinfull delires and purposes? As maymard children cry and take pet, when

Aaa 3

Gratie tue deputo, or que cuigs non fect uala A guft. 3. Confeil. 7.

e Gal. 6. 1.

42.

b Horat. 2. Epift. 1.

c I Sam. 25. 32, &c.

43.

Pfal. 19. 13.

the Nurse snatcheth a knife from them, wherewith they might per- | A haps cut their fingers, perhaps haggle their throats; or putteth them back from the wells mouth when they are ready, with catching at Babies in the water, to type over: and as that merry mad man in the Poet, was in good earnest angry with his friends for procuring him to be cured of his madness, wherein he so much pleased himself, as if they could not have done him a greater difpleasure, b -- Pol me occidifis amici, -- Non servafis -- : such is our folly. We are offended with those that reprove us; test at those that hinder us; impatient under those crosses that disable us: yea we fret and turn again at the powerfull application of the hely Word of God, when it endeavoureth to reform us, or restrain us from those evils wherein we delight. Let us henceforth mend this fault; cheerfully submit our selves to the discipline of the Almighty; and learn of Holy David with what affections to entertain the gracious means he vouchsafeth us of restraint or prevention: as appeareth by his speeches unto Abigail, when she by her wildom had pacified his wrath against Nabal, whose destruction he had a little before vowed in his heat, & Bleffed be the Lord God of Israel which fent thee this day to meet me; and bleked be thy advice, and bleffed be thou which haft keps me this day from coming to shed bloud, and from avenging my self with mine own hand. He bleffed God, as the Caufe; and her, as the Instrument; and her difcreet behaviour and advice, as the Means; of staying his band from doing that evil, he had vowed with his month, and was in his beart purposed to have done.

Thirdly, fince we owe our standing to the hand of God, who holdeth us up, without whose restraint we should fall at every turn, and into every temptation: we cannot but see what need we have to feek to him daily and hourly to with-hold us from falling into those sins, whereunto either our corrupt nature would lead us, or D outward occasions draw us. We may see it by the fearfull falls of David and Peter, men nothing inferiour to the best of us, how weak a thing man is to refift temptation, if God withdraw his support, and leave him but a little to himself. Which made David pray to God that he would ' Keep back his fervant from presumptuous fins. He well knew, though he were the faithfull fervam of God, that yer he had no stay of himself; but, unless God kept him back, he must on, and he must in, and he must in deep, even as far as to presumptufins. No man, though he be never fo good, hath any affurance, as upon his own ftrength, though it be never fo great, that he shall E be able to avoid any fin, though it be never to foul. When a Heathen man prayed unto Jupiter, to fave him from his Enemies; one that overheard him would needs mend it with a more needfull prayer, that Jupiter would fave him from his Friends: he thought they might do him more hurr, because he trusted them; but as for

his Enemies he could look to himself well enough, for receiving harm from them. We that are Christians, had need pray unto the God of Heaven, that he would not give us up into the hands of our professed enemies; and to pray tinto God, that he would not deliver us over into the hands of our falle-hearted Friend .: but there is another prayer yet more needful, and to be pressed with greater importunity than either of both, that God would fave as from our feives, and not give us up into our own hands; for then we are utterly cast away. There is a way-ward old-man that lurketh in every of our bosoms, and we make but too much of him: than whom, we have not a more spightful enemy, nor a more falle friend. Alas we do not think, what a man is given over to, that is given over to himself: he is given over to b vile affections; he is given over to a c reprobate sense; he is given over to d commit all manner of wickedness with greediness. It is the last and fearfullest of all other judgements, and is not usually brought upon men, but where they have obstinately refused to hear the voyce of God, in whatfoever other tone he had spoken unto them; then to leave them to themselves, and to their own counsels: [My people would not e Pfal. 81. 115 hear my voyce, and Israel would none of me: so I gave them up unto their own hearts lust, and tet them follow their own imaginations.] As we conceive the state of the Patient to be desperate, when the Physician giveth him over, and letteth him eat, and drink, and have, and doe, what, and when, and as much as he will without prescribing him any dyet, or keeping back any thing from him he hath Let us therefore pray faithfully and fervently unto God, as Christ himself hath taught us, that he would not, by leaving us unto our felves, f lead us into temptation, but by his gracious and powerful support deliver to from all those evils, from which we have no power at all to deliver our felves.

Lastly, since this Restraint whereof we have spoken, may be but a common Grace, and can give us no found nor folid comfort if it be but a bare restraint, and no more: though we ought to be thankful for it, because we have not deserved it; yet we should not rest, nor think our selves sase enough, till we have a well grounded assurance, that we are possessed of an higher and a better Grace, even the grace of santification. For that will hold out against temptations, where this may fail. We may deceive our selves then, (and thousands in the world do so deceive themselve; if upon our abstaining from fins, from which God with holdeth us, we presently conclude our selves to be in the state of Grace, and to have the power of godliness, and the spirit of sanctification. between this restraining Grace, whereof we have now spoken, and that renewing Grace whereof we now speak; there are fundry wide differences. They differ first, in their fountain. Renewing grace springeth from the special love of God towards those that are

b Rom. 1. 16 d Eph. 4 19.

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habits,

VIIIA

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I.



A D

POPULUM.

The Seventh Sermon.

At S. Pauls Cross London, 6, May, 1632.

I PET. 2. 16.

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.



Here is not any thing in the world more generally desired than Liberty; nor scarse any thing more generally abused. Insomuch as even that blessed liberty which the eternal Son of God hath purchased for His Spouse the Church, and endowed her therewithal, hath in no age been free from abuses: whilest some have sinfully neglected their Christian liberty, to their own prejudice;

and othersome have as sinfully stood upon it, to the prejudice of their brethren. So hardly, through pride and ignorance, and other corruptions that abound in us, do we hit upon the golden mean, either in this, or almost in any thing else: but easily swarve into the vitions extreams on both hands, declining sometimes into the defect, and sometimes into the excess. The Apostles therefore, especially saint Peter, and saint Paul, the two chiefest planters of the Churches, endeavoured early to instruct believers in the true Doctirine, and to direct them in the right use of their Christian liberty, so often in their several Epistles, as six occasion was offered there-

1	Pet. 2. 16. The Seventh Sermon.	363
A	thereunto. Which, we may observe them to have done most frequently and fully in those two cases, which being very common, are therefore of the greater consequence, viz. the case of Scandal, and the case of Obedience.	
(And we may further observe concerning these two Apostles, that S. Paul usually toucheth upon this argument of liberty, as it is to be exercised in the case of Scandal; but S. Peter oftner, as in the Case of Obedience. Whereof, on S. Peter's part, I conceive the	3.
	reason to be this: That being a the Apostle of the Circumcision, and so having to deal most with the fewes, who b could not brook	a Gal. 2. 7. b Seditiosissima gens. Jos. Sca-
B	fubjection, but were of all Nations under heaven the most impatient of a forain yoke; he was therefore the more careful to deliver the doctrine of Christian liberty to them in such a manner, as might frame them withal to yield such reverence and obedience to their	lig. not. in Luc. 22. 53.
	Governours, as became them to do. And therefore S. Peter beateth much upon the point of Obedience. But he no where pressent it more fully than in this Chapter:	
	Wherein after the general exhortations of subdaing the lusts that are in their own bosoms, vers. 11. and of ordering their conversation so as might be for their credit and honesty in the sight of	3.
E	others, ver. 12. when he descendeth to more particular duties, he beginneth first with, and insisteth most upon, this duty of subjection and obedience to Authority, in the greatest remaining part of	
	the Chapter. The first Precept he giveth in this kinde, is set down with sundry amplifications and reasons thereunto belonging, in the next verses before the Text (Submit your selves to	
	way of Prolepsis, take away an Objection, which he foresaw would readily be made against that and the following Exhortations, from	
D	the pretext of Christian liberty: in the words of the Text, (As free, and not using your liberty for a cloak of maliciousness, but as the servants of God).	
	Conceive the words as spoken in answer to what those new converts might have objected. We have been taught, that the Son of	5. I Joh. 8. 36.
	bound to subject our selves to any Masters or Governors upon earth, no not to Kings; but much rather bound not to do it, that so we may preserve that freedome which Christ hath purchased for us,	, ,
5	and referve our selves the more entirely for Gods service, by resuling to be the servants of men. This Objection the Apostle clearly taketh off in the Text, with much holy wisdom, and truth. He telleth them, that being indeed set	6.
1	themselves to any living soul or other creature; not to submit to any ordinance of man as slaves, that is, as if the ordinance it self did by any proper, direct, and immediate vertue, binde the conscience. Bbb 2 But	

D

But yer, all this notwithstanding, they might and ought to Submit A thereunto as b the Lords freemen, and in a free manner; that is, by a voluntary and uninforced both subjection to their power, and obedience to their lawful commands. They must therefore take heed they use not their liberty for an occasion to the flesh, nor under so fair a title, palliate an evil licentionsness, making that a cloak for their irreverent and undutiful carriage towards their Superiours. For albeit they be not the servants of men, but of God; and therefore owe no obedience to men as upon immediate tie of conscience, and for their own sake, but to God only: yet for his fake, and out of the conscience of that obedience which they owe to his command of chonouring father and mother, and of being Subjett to the higher powers, they ought to give unto them such honour and obedience, as of right belongeth unto them according to the eminency of their high places. (As free, and not using your liberty for a cloak of malicionsness, but as the servants of God.)

c Exod.20,12: d Rom. 13. 1.

7.

From which words thus paraphrased, I gather three observations: all concerning our Christian liberty, in that branch of it especially which respecteth humane ordinances, and the use of the creatures, and of all indifferent things. Fither 1. in the existence C ofit, [As free,] or 2. in the exercise of it, [And not using your liberty for a cloak of maliciousness, or 3. in the end of it, [but as the servants of God.] The first observation this; We must so submit our selves to superiour authority, as that we do not thereby impeach our Christian liberty: [As free.] The second this; We must so maintain our liberty, as that we do not under that colour either commit any fin, or omit any requilite office either of charity or duty: [and not using your liberty for a cloak of malicionsness]. The third this; In the whole exercise both of the liberty we have in Christ, and of the respects we owe unto D men, we must evermore remember our selves to be, and accordingly behave our selves as those that are Gods servants: (but as the servants of God]. The sum of the whole three points in brief this; We must be careful without either infringing or abusing our liberty, at all times, and in all things to ferve God.

8.

Now then to the feveral points in that order as I have proposed them, and as they lye in the Text: [is in integ; As free.] Which words have manifest reference to the exbortation delivered three verses before the text; as declaring the manner how the duty there exhorted unto ought to be performed: yet so as E that the force of them stretcheth to the exhortations also contained in the verses next after the text. Submit your selves to publick governeurs both supreme and subordinate; be subject to your own particular masters; honour all men with those proper respects that belong to them in their feveral stations: But look you do

all this (is ideustes) not as flaves, but as free: do it without impeachment of the liberty you have in Christ. Of which liberty, it would be a profitable labour (but that I should then be forced to omit fundry other things which I deem needful to be spoken, and more neerly pertinent to the points proposed) to discover at large the nature, and parts, and causes, and effects, and adjuncts; that we might the better understand the amplitude of that dower which Christ hath setled upon his Church, and thence learn to be the more careful to preferve it. But I may not have time to to do; it shall therefore suffice us to know, that as the other branches of our liberty, whether of glory or grace; whether from the guilt of fin in our justification, or from the dominion of fin in our fanctification, with the several appendices and appurtenances to any of them: fo this branch of it also which respects the use of indifferent things; First is purchased for us by the bloud of * Christ, and is therefore usually called by the name of Christian liberty. Secondly, is revealed unto us outwardly in the preaching of the Gospet of God and of Christ, which is therefore called b the law of liberty. And thirdly, is converghed unto us inwardly and effectually by the operation of the Spirit of 2. 12. 3. c Pfal. 51. 12 God and of Christ, which is therefore called a free spirit (O stablish thou me with thy free spirit) because, where the spirit of the Lord is, there is liberty, 2 Cor. 3. 17.

Now this liberty, fo dearly purchased, so clearly revealed, so firmly conveyed; it is our duty to maintain with our utmost strength in all the parts and branches of it, and (as the Apostle exhorteth) to a stand fast in the liberty wherewith Christ hath a Gal. 5. 1. made us free, and not to suffer our selves either by the devices of other men, or by our own floth and wilful default to be intangled again with the yoak of bondage. And namely in this particular branch whereof we now speak, whatsoever serviceable offices we do to any of our breshren, especially to those that are in authority, we must perform our duty therein with all cheerfulness of Spirit, & for Conscience sake: but still with freedom of Spirit, and with liberty of Conscience; as being fervants to God alone, and not to men. We find therefore in the Scriptures a peremptory charge both waies; that we neither usurp mastership, nor undergo servitude. A charge given by our Saviour Christ to his Disciples in the former

23. and a charge given by the Apostle Paul to all believers in the latter behalf, that they should onot be servants of men, I Cor. 7. God forbid any man of us, possessed with an Anabaptistical spirit, or rather frenzy, should understand either of those passages, or any other of like found, as if Christ or his Apostle had had any purpose therein to flacken those finews and ligaments, and to dissolve those joynts and consignations, which tye into one body, and claspe

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behalf, that they should b not be called Rabbi, neither Masters, Matth.

a Joh. 8. 36. & Gal. 5. 1.

b Jam. 1.25.&

9. .

b Mat. 23. 8,

c 1 Cor 7. 23. 10.

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E

Non venit Christus condi tiones mutare. Hieron. in Ep. 6.

Mat. 22.21 b Rom. 13. 1. &c. Eph. 6. 5 Col. 3. 22.

II.

a Ephel. 6. 5.

b -- fecundum carnem: quia eft & Dominus fecundum spiritum. Ille est verus Dominus Augustin. in Pial. 124.

c Mat. 23. 9.

12 a Ephel. 6. 7.

b - - diftingue bant Dominum aternum à temporali: tamen Subditi erant, propter Dominum eternum, etiam domino temporali. Augustin. in Pfal. 124.

into one structure, those many little members and parts, whereof all humane societies consist: that is to say, to * forbid all those mutual relations of superiority and subjection which are in the world, and so to turn all into a vast Chaos of Anarchy and Confusion. For fuch a meaning is contrarious to the express determination of 2 Christ, and to the constant doctrine of b, S. Paul in other places: and we ought so to interpret the Scriptures, as that one place may confift with another, without clashing or contradiction, The true and plain meaning is this; that we must not acknowledge any our supreme Master, nor yield our selves to be wholly and absolutely ruled by the will of any, nor enthral our Judgements and Consciences to the sentences or laws of any man, or Angel, but only thrift our Lord and Master in Heaven.

And this interpretation is very confonant to the Analogy of Scripture in fundry places. In Ephef. 6. (to omit other places) there are two distinctions implyed, the one in the 5. the other in the 7. verses, both of right good use for the reconciling of fundry texts that feem to contradict one another, and for the clearing of fundry difficulties in the present argument. a Servants, (saith S. Paul there) be obedient to them that are your Masters according to the flesh. Which limitation affordeth us the distinction of C Masters b according the sless only, and of Masters after the spirit also. Intimating that we may have other Masters of our flesh, to whom we may (and must) give due reverence, so far as concerneth the flesh; that is, so far as appertaineth to the outward man, and all onimard things. But of our spirits, and souls, and consciences; as we can have no fathers, so we may have no Masters upon earth, but only our Master and our Father which is in heaven. And therefore (in Mat. 23.) Christ forbiddeth the calling of any man upon earth 'Father, as well as he doth the calling of any man Mafter. And both the prohibitions are to be understood D alike, and as hath been now declared.

Again (faith S. Paul there) 2 with good will doing fervice, as to the Lord, and not to men; which opposition importeth a second distinction, and that is of Masters, into supreme, and subordinate: those are subordinate Masters, to whom we do service in ordine ad alium, and as under another. Those are supreme Masters, in whom our obedience resteth in the final resolution of it, without looking farther or higher.' Men may be our Masters, and we their fervants, the first way; with subordination to God, and b for his fake: And we must do them service, and that with good will: but with refervation ever of our bounden service to him, as our only supreme soveraign and Absolute Master. But the later way, it is high sacriledge in any man to challenge, and it is high Treason against the sacred Majesty of God and of Christ for us to yield to any other but them, the mastership, that is, the soveraign and absolute mastership over us. Briefly,

Briefly, we must not understand those Scriptures than forbid ei ther Mafter ship or fervitude, as if they intended to discharge us from those mutual obligations, wherein either in nature or civiling we stand tyed one to another, in the state Occommical, rolling tical, or Ecclefiastical; as anon it shall further appear obut only to beget in us a just care, amidit all the offices of love and duty which we perform to men, to preferve inviolate that liberty which we have in Christ; and so to do them service, as to maintain withal our own freedom as exercisees, as free.

A thing whereof it behoveth us to have a special care, and that for fundry and weighty respects. First, in regard of the trust repoled in us in this behalf. Every " honest man taketh himself bound to discharge with faithfulness the trust reposed in him, and to preferve what is committed unto him by way of trust, (though it be another mans) b no lefs, if not rather much more carefully, than he would do if it were his own; that so he may nec. de tranbe able to give a good account of his trust. Now these two, the Christian Faith, and the Christian Liberty, are of all other the choisest jewels, whereof the Lord Jesus Christ hath made his in deposito pra-Church the depositary. Every man therefore in the Church stande n Cought cearnestly to contend, as for the maintenance of the faith, de deposito. (as S. Fude speaketh) so also for the maintenance of the liberty; c Jude, verf 3. which was once delivered to the Saints: even eo nomine, and for that very reason, because they were both delivered unto them' under fuch a truft. d O Timothee, depositum enfedi : S Paul more than once calleth upon Timothy to keep that which was committed to his truft. He meaneth it in respect of the Christian Faith : which he was bound to keep intire as it was delivered him, at his peril, and as he would answer it another day. And the like obligation lieth upon us, in respect of this other rich deposition, this race cara Sn'in of Christian liberty: for which we shall be answerable to Christ, from whom we received it, how we have both kept it, and wfed it. And if by our default, and for want either of care or courage in us (dolo vel lata culpa, as the Lawyers fay) we lose or imbezel it (as she said in the Canticles, t They made me the apud stob. keeper of the Vineyard, but mine own Vineyard have I not kept :) No doubt it will lie heavie upon us, when we come to give in our accounts. Rather we should put on a resolution (like that of & Moses g Exod. 10.16. who would not yield to leave fo much as an hoof behinde him) not to part with a job of that liberty wherewith Christ hath entrasted us, by making ourfelves the fervants of men.

Especially since we cannot so do, Secondly, without manifest wrong to Christ; nor thirdly, without great dishonour to God. Not without wrong to Christ: S. Paul therefore disputeth it as upon a ground of right, I Cor. 7. Ye are bought with a price, (faith he) a be ye not the fervants of men: and in the next chapter a 1 Cor. 7.22

13.

a Religiosus bomo sanctusque deligenter er circum pette Solet tuers fidei b Nifi ad fuum

d 1 Tim 6.20: & 2 Tim. 1.14.

с Паедлата. Inklu habio डी×21ं थड़ दे तरं-Pittaci dictum f Cant. 1. 6.

before

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A

B

E

c Col. 3. 5. d Phil. 3. 19. e Rom. 16. 18

f 2 Cor. 4. 4 g 1 Joh. 5.19.

h Mar. 4. 10.

16.

a Ephel. 4. 1.

Gal. 5. 13.

t V. Pauliff. de tapit. deminut.

vants of men; but we disheneur God also: which is a third reafon. For to whom we make our selves servants, him we make
our Lord and God. The coverous worldling therefore, by serving
Mammon, maketh Mammon his God: which made S. Paul two
several times to set the brand of Idelatry upon coverousness (be the
coverous man which is an Idelatry, Ephes. 5, and coverousness
which is Idelatry, Col 3) And the voluptuous Epicure is therefore said to make his a belly his God, Phil. 3, because he serveth
his own belly, as the phrase is, Rom. 16. Neither can I imagine
upon what other ground the Devil should be called the God of
this world, than this, that a say the improved, the men of
this evil world by doing him service do so make a God of him. For
Service is a principal part of that honour that belongeth to God
alone, and whereof in his jealousie he will not endure that any part
should be given away from him to another: h Ipsi soli service, thou
shalt worship the Lord thy God, and him only shalt thou serve. We
cannot serve any other, but to his great dishonour.
Yea and our own too; which may stand for a fourth reason.
Te see your calling brethren, saith the Apostle, I Cor. I. 26. He

would have men take notice of their Christian calling, (it is a holy and a high calling:) that so they thight a walk worthy of it, and

carry themselves in every respect answerably thereunto. Now by

our calling we are freemen: for, b Brethren, you have been called unto liberty, Gal. 5. or (which is all one) to the ferwice of God. And
being so, we infinitely abase our selves, and disparage our calling;
when of freemen we become flaves; and make our selves of Gods,
mens servants: incomparably more to our own dishonour, than if
one that is free of a rich company, and hath born office in it,
should for base respects binde himself apprentice again with a master
of poor condition in some pelting trade. It is seminatio capitis (as

the Civilians call it,) for a man to descend from a higher to a lower condition: of the three degrees whereof that is esteemed the greatest,

(maxima

ciences of men, shew them to be the true successors of the Scribes and Pharisees, in a laying heavy burdens upon mens shoulders which a Mat. 23. 4. they ought not, and in b rejecting the Word of God to establish | Mark 7.9. their own traditions; rather than the successors of S. Peter, who forbiddeth c dominatum in Cleris, in the last chapter of this Epistle | c 1 Pet. 5. 3. at verse 3. To teach their own judgements to be infallible; To make their definitions an universal and unerring rule of faith; To stile their decrees and constitutions Oracles; To assume to themselves all power in heaven and earth; to require subjection both to their laws and persons, as of necessity unto salvation; To luffer themselves to be called by their Parasites d Dominus Deus nofer Papa, and coptimum, maximum, & Supremum in terris nu- Cum inter. men; all which and much more is done and taught and professed by the Popes, and in their behalf " if all this will not reach to S. Pauls profat.

Ccc

J Gloff. in ex-

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f 2 Theff. 2. 4. g I Pet. 5. 3.

exaltari supra omne quod vocatur Deus : yet certainly, and no A modest man can deny it, it will amount to as much as S. Peters & dominari in Cleris, even to the exercising of such a Lordhip over the Lords heritage, the Christian Church, as will become none but

the Lord himself, whose heritage the Church is.

19.

Befides thefe, that do it thus by open Affault, I would there were not others also, that did by feeret underminings go about to deprive us of that liberty which we have in Christ Jesus, even then when they most pretend the maintenance of it. They inveigh against the Church Governours, as if they Lorded it over Gods heritage; and against the Church orders and constitutions, as if they were contrary to Christian liberty. Wherein, besides that they do manifest wrong to the Church in both particulars: they consider not, that those very accusations, which they thus irreverently dart at the face of their Mother, (to whom they owe better respect,) but mils it, do recoil part upon themselves and cannot be avoided. For whereas these constitutions of the Church are made for order, derency, and uniformity fake, and to ferve unto edification; and not with any intention at all to lay a tye upon the consciences of men, or to work their judgements to an opinion, as if there were some necessity, or inherent holinesse, in the things required thereby; nei- C ther do our Governours, neither ought they to press them any farther: (which is sufficient to acquit both the Governours from that Lording, and the Constitutions from that trenching upon Christian liberty, wherewith they are charged:) Alas that our brethren who thus accuse them, should suffer themselves to be so far blinded with prejudices and partial affections, as not to fee, that themseves in the mean time, do really exercise a spiritual Lordship over their disciples, who depend in a manner wholly upon their judgements, by impoling upon their consciences sundry Magisterial conclusions, for which they have no found warrant from the written Word of God. D Whereby, befides the great injury done to their brethren in the impeachment of their Christian liberty, and leading them into error: they do withall exasperate against them the mindes of those that being in authority look to be obeyed; and engage them in such sufferings, as they can have no just cause of rejoycing in.

. 20.

2 Prov. 17. 15.

b Efay 5. 20.

For, beloved, this we must know, that as it is injustice to condemn the innocent, as well as it is injustice to clear the guilty, and both these are equally abominable to the Lord : so it is superstition to forbid that as finfull, which is in truth indifferent, and therefore lawfull; as well as it is superstition to enjoyn that as necessary, which is in truth indifferent, and therefore arbitrary. Doth that heavy wee in Elay 5. appertain (think ye) to them only, that out of prophanenels b call evil good: and nothing at all concern them, that out of preciseness call good evil? Doth not he decline out of the way, that turneth aside on the right hand, as well as he that turneth

on the left? They that positively make that to be sin, which the Law of God never made fo to be: how can they be excused from fymbolizing with the Pharifees and the Papifts, in making the narrow waies of God yet narrower than they are, c teaching for c Mar, 15. 9. doctrines mens precepts, and to deafting a snare upon the consciences of their brethren? If our Church should prefs things as far, and upon fuch grounds, the one way, as some forward spirits do the other way; if, as they fay (it is a fin to kneel at the Communion, and therefore we charge you upon your consciences not to do it;) so the Church should say (it is a fin not to kneel, and therefore we require you upon your consciences to do it,) and so in all other lawful (yet arbitrary) ceremonies: possibly then the Church could no more be able to acquit her self from encroaching upon Christian liberty, than they are that accuse her for it. Which since they have done, and the hath not : the is therefore free, and themselves only guilty.

It is our duty, for the better securing of our selves, as well against those open impagners, as against these secret underminers, to look heedfully to our trenches and fortifications, and to a fland fast in that liberty wherewith Christ hath made us free, lest by some device or other we be lifted out of it. To those that seek to enthral us, we should b give place by subjection, no not for an hour; lest | 6 Gal. 2. 5. we be ensared by our own default, ere we be aware. For indeed we cannot be ensnared in this kinde, but meerly by our own default; and therefore S. Paul often admonisheth us, to take heed that none deceive, spoyl or beguil us: as if it were in our power it we would but use requisite care thereunto, to prevent it; and as if it were our fault most, if we did not prevent it. And so in truth it is, For we oftentimes betray away our own liberty, when we might maintain it; and so become servants unto men, when we

both might and ought to keep our felves free.

Which fault we shall be the better able to avoid, when we shall know the true causes, whence it springeth: which are evermore one of these two, an unsound head, or an unsound heart. Sometimes we esteem too highly of others, so far as either to envassal our judgements to their opinions, or to enthral our consciences to their precepts; and that is our weakness: there the fault is in the head. Sometimes we apply our felves to the wills of others, with an eye to our own benefit or fatisfaction in some other carnal or worldly respect; and that is our fleshliness: there the fault is in the beart. This latter is the worst, and therefore in the first place to be avoided. The most and worser sort, unconscionable men, do often transgress this way. When for for of a frown or worle displeasure, or to curry favour with those they may have use of, or in hope either of raising themselves to some advancement, or of raising to themselves some advantage, or for some other Ccc 2

d 1 Cor. 7.35.

21.

a Gal. 5. 1.

c Ephel. 5. 6; Col.2.4. 8. 18; 2 Thef. 2. 3.

22.

1 Sam. 22.18.

b 2 Sam. 13:28.

c Mat. 15. 15. d Joh. 19. 12.

e Dan. 3. 18.

f Acts 2. 19.

g Gal. 1. 10.

23. 1 Rom. 16.18.

b Jude ver. 16.

c A.a. 14.15; & Jam. 5. 17. d Humana authoritas ple-rumque fallit. Aug. 2. de ordin. 9. ε--ως χενσ-μω θέω συ-סווצפי שונ אנ-Dominors in aure. Alian. 4. var. 17. f Neq, vero probare soleo id, quod de Pytha goricis accepi-Cic. I. de nat.

deorum. g I Pet. 4.11.

like respects, they become officious instruments to others for the A accomplishing of their lusts in such fervices, as are evidently (even to their own apprehensions) finful and wicked. So a Doeg did King Saul fervice in shedding the bloud of fourscore and five innocent Priests: and b Absalons servants murdered their masters brother, upon his bare command: and c Pilate partly to gratifie the Jewes, but especially for fear of d Cafars displeasure, gave sentence of death upon fesus, who in his own conscience he thought had not deserved it. In such cases as these are, when we are commanded by our superiours, or required by our friends, or any other way folicised to do that which we know we cannot do without fin; we are to maintain our liberty (if we cannot otherwise fairly decline the service) by a flat and peremptory denial, though it be to the greatest power upon earth. As the three young men did to the great Nebuchadnezzar, Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast fet up. And the ancient Christians to the heathen Emperors, Da veniam, Imperator: tu carcerem, ille gehennam. And the Apostles to the whole councel of
the Jews, f Whether it be right in the sight of God to hearken to you, more than unto God, judge ye, Acts 4. He that will displease God C to & please men, he is the servant of men, and cannot be the servant of God.

But honest and conscionable men, who do not easily and often fail this way. 2 & areas (as the word is Rom. 16,) men that are not evil, are yet apt sometimes to be so far carried away with an high estimation of some men, as to subject themselves wholly to their judgements, or wills; without ever questioning the truth of any thing they teach, or the lawfulness of any thing they enjoyn, It is a dangerous thing b Sunpaicer octowns, as S. Jude speaketh, to have mens persons in admiration; though they be of never so preat learning, wisdome, or piety: because the best and wisest men that are, are comomadis iniv, subject to the like infirmities as we are both of fin and error, and fuch as may both deceive others, and be themselves deceived. That honour which Pythagoras his Scholars gave to their Mafter, in resting upon his bare authority (auris sou) as a sufficient proof, yea as c a divine Oracle, many judicious even among the heathen altogether f milliked, as too fervile, and prejudicial to that libertas Philosophica, that freedom of judgement which was behooveful for the study of Philosophy. How much more then must it needs be prejudicial in the judgement of Christians to that libertas Evangelica, that freedome we have in Christ, to give such honour to any other man, but the Man Christ Felse only; or to any other writings than to those which are in truth & the Oracles of God, the holy Scriptures of the old and

new Testament. There

24.

There is I confess much reverence to be given to the writings of the godly ancient Fathers; more to the Canons and decrees of general and provincial Councels, and not a little to the judgement of learned, fober, and godly Divines of later and prefent times, both in our own and other reformed Churches. we may not a jurare in werba, build our faith upon them as upon a fure foundation, nor pin our belief upon their fleeves; fo as to receive for an undoubted truth whatfoever they hold, and to reject as a gross error whatsoever they difallow, without farther examination. Saint Fohn biddeth us b try the Spirits, before we believe them: 1 Foh. 4. And the Berceans are remembred with praise for so doing, Act. 17. We blame it in the Schoolmen, that some adhere pertinaciously to the opinions of Thomas, and others as pertinaciofly to the opinions of Scotus, in every point wherein they differ; infomuch as it were grande piaculum, a heinous thing and not to be suffered, if a Dominican should differ from Thomas, or a Franciscan from Scotts, though but in one single controversed conclufion. And we blame it justly: for S. Paul blamed the like fidings and partakings in the Church of Corinth (whilest one professed himself to be of Paul, another of Apollo, another of Cephas,) as a fruit of d carnality unbefeeming Christians. And is it not d 1 Cor. 3. also blame-worthy in us, and a fruit of the same carnality, if any of us shall affect to be accounted rigid Lutherans, or perfect Calvinifis: or give up our judgements to be wholly guided by the writings of Luther or Calvin, or of any other mortal man whatfoever? Worthy instruments they were both of them of Gods glory, and such as did excellent fervice to the Church in their times, whereof we yet find the benefit; and we are unthankful, if we do not blefs God for it: and therefore it is an unfavoury thing for any man to gird at their names, whose memories ought to be precious. But yet, were they not men? had they received the spirit in the fulness of it, and not by measure? knew they otherwise than in part, or prophelied otherwise than in part? might they not in many things, did they not in some things, mifake and erre? Howloever the Apostles interrogatories are unanswerable: what, saith he, " was Paul crucified for you? or were ye baptized in the name of Paul? even fo, was either Lather or Calvin crucified for you? or were ye baptized into the name either of Luther or Calvin, or any other man? that any one of you should say, I am of Luther; or any other, I am of Calvin; and I of him, and I of him? what is Calvin or Luther, nay f what is Paul or Apollo, but Ministers by whom ye believed? that is to fay, Instruments, but not Lords of your belief.

To fum up, and to conclude this first point then. To do God and our felves right, it is necessary we should with our utmost ftrength maintain the doctrine and power of that liberty wherewith

Ccc 3

f 1 Cor. 3.5.

net quid dicatur aftimant, Epift. 12.

c A&. 17. 11.

e I Cor. 1.13.

with Christ hath endowed his Church, without either usurping the A mastery over others, or subjecting our selves to their servitude : so, as to furrender either our judgements or consciences, to be wholly disposed according to the opinions or wills of men, though of never so excellent piety or parts. But yet lest while we shun one extreme, we fall into another, as (the Lord be merciful unto us) we are very apt to do; lest while we feek to preferne our liberty that we do not lose it, we fretch it too far, and so abuse it: the Apostle therefore in the next clause of the Text putteth in a caveat for that also, (not asing your liberty for a cloak of maliciousuess.) Whence ariseth our second Observation. We must so maintain our liberty, that we about it not: as we shall, if under the presence of Christian liberty, we either adventure the doing of some unlawful thing, or omit the performance of any requisite duty. (As free and not using your liberty for a cleak of malicionsness).

26.

a Exod, 16.14 & 36.16.

b Joh. 15. 22.

c I Thef. 2.5.

a Gal. 6. 11. b Mat. 23. 25.

c Gen. 3. 7.

The Apostles intention in the whole clause will the better appear, when we know what is meant by Cloak, and what by Maliciossness. The Greek word impanyum, which is no where else found in the whole new Testament but in this verse only; signifieth properly any Covering: as the covering of a badgers skins, that was spread over the Tabernacle, is in the Septuagints transla- 6 tion called imelaum. And it is very fitly translated a cloak, (though it do not properly so signifie;) in respect of that notion wherein the word in our English tongue is commonly and proverbially used: to note some fair and colourable presence, wherewith we disguise and conceal from the conusance of others, the dishonesty and faultiness of our intentions in some things practifed by us. Our Saviour Christ saith of the obstinate Fewes, that had heard his do-Etrine and seen his miracles, that b they had no cloak for their sin, Joh. 15. he meaneth they had no colour of plea, nothing to pretend by way of excuse. And Saint Paul professeth in the whole D course of his ministery not to have used at any time ca cleak of coverousness, 1 Thest. 2. that is, he did not under colour of preaching the Gofpel, endeavour to make a prey of them, or a gain unto himself. In both which places, the Greek word is seisaan, which signifieth a fair shew presence, or colour; which we use to call a cloak.

It is a corruption very common among us; whatfoever we are within, yet we defire a invesoration, to make a fair fhew outwardly, and to make bright be the outside of the platter, how sluttish soc-ver the inside be. We are loath to forbear those sins, which we are assamed to profess: and therefore we blanch them, and colour them, and cloak them; that we may both do the thing we desire, and yet miss the shame we deserve. A fault of an ancient original, and of long continuance: ever fince . Adam first parcht together a cloak of fig-leaves, to cover the shame of his nakedness. Since which time, (unless it

were

were some desperately prophane wretches, that being void of shame as well as grace, d proclaim their fins as Sodom, and hide them not, but rather glory in them;) what man ever wanted some handsome cleak or other to cast over the foulest and ugliest transgressions? f Saul spareth Agag, and the fatter cattel, flat contrary to the Lords express command: and the offering of facrifee must be the cloak. & Jezabel by most unjust and cruel oppression murthereth Naboth to have his Vineyard: and the due punishment of blasphemy must be the cloak. The coverous h Pharisees devour Widowes houses, and devotion must be the cleak. So in the Church of Rome, Monkery is used for a cloak of idlenesse and Epicurism; The seal of confession for a cloak of packing treafons, and diving into the fecrets of all Princes and Estates: Purgatory, Dirges, Indulgences, and Jubilees, for a cleak of much rapine and avarice. Seneca said truly of most men, that they studied more i extasare visia, quam excutere, rather sollicitous how i Sen. Ep. 116.

10 cloak their saufes, than desirous to forsake them: and S. Bernards complaint is much like it, both for truth and elegancy, that men did not fer themselves so much k calere virintes, to exercise true k Bernard. vertue and the power of godliness, as colorare vitia, to mask foul vices under the vizard of vertue and godliness. Alas, that our own daily experience did not too abundantly justifie the complaint in the various passages of common life; not needfull, being to evident, and being to many, not pessible, to be now mentioned. We have a clear instance in the west, and it should grieve us to fee it to common in the world: that the bleffed liberty we have in Christ, should become imma xvpuz, a cloak, and that of maliciou neffe.

You see what the Cloak is: see now what is Malicionsnesse. Kazia is the word's which is properly rendred by malice or malicionsnesse. And as these English words, and the Latine word malitia whence these are borrowed; so likewise wais in Greek, is many times used to fignifie one special kinde of fin, which is directly oppolite to brotherly love and charity: and the word is usually fo taken, wherefoever it is either fet in opposition to such charity; or elfe ranked with other special sins of the same kinde, such as are anger, envy, haired, and the like. And if we should so understand it here, the sense were good: for it is a very common thing in the world to offend against brotherly charity, under the colour of Christian liberty; and doubtless our Apostle here intendeth the remedy of that abuse also. Yet I rather conceive that the word maliciousness in this place is to be taken in a larger comprehension, for all manner of evil, and of nanghtinesse, according to the adequate fignification of the Greek and Latine adjectives, wait and malus, from whence the substantive used in the Text is derived. Of which maliciousness so largely taken, that special malid Efay 3 9.

c Nullum viti um est sine patrocimo. Sen. ep. 116. f 1 Sam. 15.15 g 3 Kin.21.13.

h Mar. 23. 14.

28.

a Rom. 1. 29.

cion[nefs

As in nature, corruptio optimi pessima: so in morality, by how much

better any thing is in the right use of it, by so much is it worse in the abuse. As the quickest spirited Wine hath the sowrest lees; and the best wit misgoverned is the most pernicious; and an Anget when he falleth becometh a Divel. So to use this liberty which is a spiritual thing, for an occasion to the flesh, to take this liberty which (if I may so speak) is the very livery-cleak of the servant of God, and to make it a cloak of maliciousness for the service of sin: must needs be presumption in an high degree, and an unsufferable

Now we see how great a fin it is thus to abuse our liberty, it will be needfull in the next place to inquire more particularly, wherein this abuse consisteth, that so we may be the better able to avoid it. We are therefore to know, that Christian liberty may be used or rather abused for a cloak of malicionsness, these four ways following. First, we may make it a cloak of maliciousness, if we hold our felves by vertue thereof discharged from our obedience, either to the whole moral Law of God, or to any part of it. Where, to omit those that out of the wretched oprophaneness of their own hearts, pervert this branch of Evangelical doctrine, as they do all the rest, to their own destruction. As a Spider turneth the juyce of the sweetest and most medicinable herbs into poyson: so these b turn the grace of Ged into wantonness, and the liberty b Jude ver. 4. they have in Christ, into a prophane licention sness. Great offenders this way are the Libertines and Antinomists, who quite cancel the whole Law of God, under the pretence of Christian Liberty, as if they that were in Christ, were no longer tyed to yield obedience to the Moral Law: which is a pestilent error, and of very dangerous confequence; Whereas our bleffed Saviour himfelf, hath not only professed that he came not to destroy the Law, but expresly forbidden any man to think so of him. (Think not that I came to destroy the Law, I came not to destroy it, but to fulfill it.) And Saint Paul rejecteth the confequence with an absir, as both unreasonable and impious, if any man should conclude, that by preaching the righteousnels of faith, the Law were abolished, (d Do we then make void the Law through faith? God forbid: yea (faith he, rather) we establish the Law, Rom. 3.

But they interpret those words of Christ in this sense, He came not to destroy the Law, but to fulfill it : that is, he came not to destroy it without fulfilling it first, but by fulfilling it in his own person, he hath destroyed it unto the person of every believer: and therefore is Christ said to be " the end of the Law to every one that believeth, Rom. 10. Whence it is that the faithfull are faid to be freed from the law, delivered from the Law, e dead to the Law, and to be one longer under the Law, and other like speeches there are many every where in the New Testament. I acknowledge both, their Expositions to be just, and all these allegations true: yet not suf32.

a Noli ergo libertate abuti ad libere peccandum August. in Joh. tract. 41.

c Mat. 5. 17. V. Augustin. li. 17, 18 cc. contra Fanflum Manicha um fuse; & in quast. V. & N. T. quast.69. d Rom. 3.ult.

33.

a Rom. 10.4. Fine perficiens, non interficiens, August.2. cont. adversar, legis

b Rom. 7. 6. c Rom. 7. 4. d Rom. 6.14. ficient to evict their conclusion. Not to wade far into a contro- A versie, which I had not so much as a thought to touch upon, when I fixed my choice upon this Scripture: It shall suffice us to propound one distinction, which well heeded and rightly applyed, will clear the whole point concerning the abrogation and obligation of the Moral Law under the New Testament, and cut off many needless curiolities, which lead men into error. The Law then may be considered either as a Rule, or as a Covenant. Christ hath freed all believers from the rigour and curfe of the Law, considered as a Covenant : but he hath not freed them from obedience to the Law, confidered as a Rule. And all those Scriptures that speak of the Law as if it were abrogated or annulled, take it considered as a Covenant; thole again that speak of the Law as if it were still in force, take it considered as a Rule. The Law as a Covenant, is rigorous; and under that rigour we now are not, if we be in Christ abut the Law as a Rule, is equal 3 and under that equity we ftill are, though we be in Christ,

34. ... a Mic. 6. 8.

The Law as a Rule only sheweth us, what is good and evil what we are to do and por to do. (He bash shewed thee, a man, what is good, and what the Lord requireth of thee;) withour any condition annexed either of reward if we observe it, or of menilimens if we transgress it. But the Law as a Covenant exacteth puntitual and personal performance of every thing that is contained therein, with a condition annexed of Gods acceptance, and of bleffing, if we perform it to the full; but of his wrath and curfe upon us, if we fail in any thing. Now by reason of transgression, we having all broken that Covenant, the Law hath his work upon us, and involveth us all in b the Carle: so as by the Covenant of the Law no flesh living can be justified. Then cometh in Christ: who subjecting himself for our sakes to the Covenant of the Law, first fulfilleth it in his own person, but in our behalf, as 1 our furery; and then difamilleth it, and instead thereof establisheth a better Covenant, for us, even the Covenant of Grace. So that now as many as believe, are free from the Covenant of the Law, and from the Curfe of the Law; and fet under a Covenant of Grace, and under promises of Grace. There is a translation then of the Covenant: but what is all this to the Rule? That till is where it was ; even as the nature of good and evil is still the same it was. And the Law confidered as 4 Rules can no more be abolithed or changed, than can the nature of good and evil be abolithed or changed, At is our fingular comfort then, and the happiest

fruit of our Christian liberty, that we are freed by Christ, and through faith in him from the Covenant and Carfe of the Lam: but we must know that it is our duty, notwithstanding the liberty that we have, in Christ, to frame our lives and conversations according to the Rule of the Law. Which if we shall neglect under the pre-

b Gal. 3. 10. c lbid. ve f 11.

d Heb. 8. 6.

tence

cence of our Christian Liberty; we must answer for both; both for neglecting our duty, and for abusing our liberty. And so much for the first way,

The fecond way, whereby our liberty may be used for a cloke of milition fress is, when we stretch it in the use of things that are indeed indifferent beyond the just bounds of febritty. Many men than would feem to make conscience of their way, will perhaps ask the opinion of some Divine, or other learned man, whether such or fuch a thing be lawfull or no; and if they be once perfwaded that it is lawfull, they then think they have free liberty to use it in what manner and measure they please: never considering what rantion and moderation is required even in lawfull things to use them lawfully. Saint Gregories rule is a good one, b Semper ab illicitis, quandoq; & à licitis: things unlawfull we must never dos nor ever lawfull things, but with due respect to our calling and other concurrent circumstances. Wine and musick, and gorgeous apparel; and delicate fare, are fuch things as God in his goodness hath created and given to the children of men for their comfort; and they may use them lawfully, and take comfort in them as their portion: but he that shall tile any of them intemperately, or unseasonably, or vainly, or wastfully, abuseth both them and himfelf. And therefore we shall often finde both the things themselves condemned, and those that used them blamed in the Scriptures. The men of Ifrael for a stretching themselves upon their couches, and eating the lambs outsof the flock, and chaunting to the found of the Viol, and drinking Wine in boles, Amos 6, And the women for their bracelets, and ear-rings, and wimples, and crifpings pins, and their other bravery in E/ay 3. And the rich man for faring delicionsty, and wearing fine linnen in the Parable, Luk. 16. Yea our Saviour him elf pronounceth a woe against & them that laugh; | g Luk. 6.15. Lak. 6. And yet none of all these things are or were in themfelves unlawfull: it was the excesse only, or other disorder in the use of them that made them obnoxious to reproof. Though some in their heat have said so, yet who can reasonably say, that horse-marches, or playing at cards or dice, are in themselves and wholly unlawfull? And yet on the other fide, what fober wife man, because the things are lamfull, would therefore approve of that vain and finfull expence which is oftentimes bestowed by men of mean estates, in the dieting of Horses, and wagering upon them, or of that excessive abuse of gaming, wherein thousands of our Gentry spend in a manner their whole time, and consume away their whole substance, both which ought to be far more precious unto them ? I might instance in many other things in like manner. In all which, we may easily erre either in point of judgement, or practice, or both; if we do not wisely sever the use from the abuse. Many times because the abuses are common and great, we previshly con-

Ddd 2

35.

a Because me are free, we may not run wild. Hall. 15. Contempl. 3. b Gregor. c Quedam que licent, tempore & loco mutato controver. 25.

c Ela. 3.18.23,

D

dense in others the very aft of some lawfull things. And many sines again, because there is evidently a lawfull tipe of the things, we impudently justifie our selves in the very abuses also. That is small information by that we insting our bretheens liberty a by this pollute our own. The best and fases way for as in all indifferent things is this: to be indulgent to subtribut the trick to our selves; in allowing them their liberty with the most but taking own own liberty ever with the least and the most of the sale of the selves of th

36.

Bue is not this to preach one thing, and do another ? ought not our Destrine and our Practice to go together ? It is most stue, they ought fo to do : Neither doth any thing I have faid, make to the contrary. What we may destribally deliner to be obsolutely nedelirinally condemn as fimply unlawfull, we are bound in our own practice to forbear. But things of a middle and indifferent metues we may not (destrinally) either impose them as necessary, neither furbid as unlawfull; but leave a liberry in them both for other men and our felves to use them or not to use them, as particular com-Rances and occasions and other reasons of conveniency shall load us And in these things both we must allow others a liberty, which for some particular reasons it may not be so fit for us to take; and we may also tye our selves to that strictness for some particular reafons, which we dare not to impose upon others, It was a foul fault and blame-worthy in the Scribes and Pharifees to tye a beary burdens upon other mens shoulders, which they would not touch wish one of their fingers: but if they should (without superstition, and upon reasonable inducements) have laid such burdens upon themselves, and not impeled them upon others; for any thing I know, they had been blameless. There are many things which in my conscience are not absolutely and in Thesi necessary to be done; which yet in Hypothefi for some perfanal respects I think so fie for me to do, that I should resolve to undergo some inconveniency rather than omisthem, still referving to others their liberty to doe as they should see cause. There are again many things which in my conscience are not absolutely and in These unlawfull to be done; which yet in Hypothesi, and for the like personal refrests, I think so unfit for me to do, that I should resolve to undergo some inconvenience rather than do them: yet still reserving to others the like liberty as before, to do as they should see cause. It belongeth to every fober Christian advisedly to consider, not only what in it felf may lawfully be done or left undone; but also what in godly wifden and difference is fittest for him to do, or not to do, upon all occasions, as the exigence of prefent circumstances shall require. He that without such due consideration will do all he may do at all times, under colour of Christian liberry, he shall undoubtedly sometimes use his liberty for a cloak

Mar. 22. 4

The Seventh Sermon. 389 Pet. 2, 16. stock of milioienfuels. And that is the fooond way, by using it exefficiely authorized and or white 37. It may be done a third way, and that is by using it mucharitably, ich is the cafe whereon's told you Saint Paul beaten in often. When we wile our liberty for as to a flamble the weak confciences a 1 Cor. 3 q. of our brethren thereby, and will not remit in any thing the extremity of that right and power, we have in things of indifferent nature, be pleafe our neighbour for his good were edification, at east to far as we may do it without greater inconvenience; we c Rom. 14. 15 small net charienbly and if not charitably, then not Christianly. indeed the case may stand so, that we cannot condescend to his infamity without great prejudice either to our felves, or to the inwell of fomethird person. As for instance, when the Magistrase hath politively already determined our liberty in the use of it the me may s we may not in fuch case redeem the offence of a private mather with our disobedience to superson authority in using our crty the other may and many other like cafes shere may be. But this I fay that where without great inconvenience we may do our own consciences, that we do but what we lawfully may a but c Gal. 6, 2. we oughe also to bear one anothers burdens, and to forbear for one anothers lakes what otherwise we might do, and lo to fulfill the Law of Christ. 16. Paul, who hath forbidden us in one place to f & Cor.7.23. nake our selves state serviants of any man (1 Cor. 7.) bath yer idden us in another place & by love to ferve one another, (Gal. 3. g Gal. g. 13. 13.) And his practife therein consenteth with his doctrine (25 it 1 Cor. 9.19. should do in every teacher of truth,) for though he were b free i Cor.6.12. from all, and knew it, and would not be brought under she power k 1 Cor. g. 19 of any, yet in love he became & fervant to all, that by all means he might win fome. It was an excellent faying of Luther, omnia li-Luther in Gatar. 5. bera per fidem, omnia ferva per charitatem. We should know, and be fully perfueded with the persuation of faith, that all things are lowfull: and yet withall we should purpose and be fully relolved for charaty's fake to forbear the use of many things, if we finde them inexpedient. He that will have his own way in every thing he hath a liberty unto, who foever shall take offence at it; maketh his liberty but a cloak of malicionsness, by using it uncharitably. 38. The fourth and last way, whereby we may use our liberty for a

The fourth and last way, whereby we may use our liberty for a cloak of maliciousness, is, by using it undutifully, pretending it unto our disobedience to lawfull authority. The Anabaptists that deny all subjection to Magistrates in indifferent things, do it upon this ground, that they imagine Christian liberty to be violated when by bumane lanes it is determined either the one way or the other. And I cannot but wonder, that many of our brethen in our own Church, who in the question of Ceremonies must argue from

Ddd 3

their

ther can do. Secondly, when they condemn the things enjoyeed as

way without impeachment of that liberty? It is a very vain power, that may not be brought into uet; but God made no power in

vain.

contilo

vain. Our Brethren, I tope, will wave this first argument, when they shall have well examined it: unless they will frame to themselves under the name of Christian liberty, a very Chimara, a non ens, a meer notional liberty, whereof there can be no use.

42.

That which was alleadged fecondly, that they that make fuch Laws, take upon them to alter the nature of things, by making in-different things to become necessary, being said gratis without either truth or proof, is sufficiently answered by the bare denyal. For they that make Laws concerning indifferent things, have no intention at all to meddle with the nature of them; they leave B that in medio as they found it: but only for some reasons of conveniency to order the use of them; the indifferency of their nature still being where it was. Nay, so far is our Church from having any intention of taking away the indifferency of those things which for order and comeliness she enjoyneth; that she hath by her publick declaration protested the contrary: wherewith they ought to be fatisfied. Especially since her sincerity in that declaration (that none may cavil, as if it were protestatio contraria facto) appeareth by these two most clear Evidences among many other; in that the both alloweth different rites used in other Churches, and also C teacheth her own rites to be mutable: neither of which she could do, if the conceived the nature of the things themselves to be

2

changed, or their indifferency to be removed by her Constitutions, Neither is that true, which was thirdly alleadged, that where men are bound in conscience to obey, there the conscience is not left free; or else there would be a contradiction. For there is no contradiction, where the affirmative and negative are not ad idem, as it is in this case. For Obedience is one thing, and the Thing commanded another; The Thing is commanded by the Law of man, and in regard thereof the conscience is free : but Obedience to men is commanded by the Law of D God, and in regard thereof the conscience is bound. So that we are bound in conscience to obedience in indifferent things lawfully commanded; the conscience still remaining no less free in respect of the things themselves so commanded, then it was before. And you may know it by this; In Laws properly burgane (fuch as are those that are made concerning indifferent things the Magistrate doth not, nor can fay; This you are bound in conscience to do, and therefore I command you to do it: as he might fay, if the bond of obedience did spring from the nature of the things commanded. But now when the Magistrate beginneth at the other end, as he must do, E and faith, I command you to do this or that, and therefore you are bound in conscience to do it: this plainly sheweth, that she bond of obedience ariseth from that power in the Magistrate, and duty in the Subject, which is of divine Ordinance. You may observe therefore that in humane Laws not meerly such (that is such as are established

established concerning things simply necessary; or meerly unlawfull;) the Magistrate may there derive the bond of obedience from the nature of the things themselves. As for example, if he should make a Law to inhibite Sacriledge or Adultery; he might then well fay, You are bound in conscience to abstain from these things, and therefore I command you so to abstain: which he could not so well fay in the Lawes made to inhibit the eating of flesh, or the transportation of grain. And the reason of the difference is evident: because those former Laws are rather Divine than bumane (the substance of them being divine, and but the sanction only humane) and so binde by their immediate vertue, and in respect of the things themselves therein commanded: which the latter being meerly humane (both for substance and (anction) do not.

The consideration of which difference and the reason of it, will abundantly discover the vanity of the fourth allegation also: wherein it was objected that the things enjoyned by the Ecclesiastical Lawes are imposed upon men as of necessity to salvation: Which is most untrue. Remember once again, that obedience is one thing; and the things commanded another. Obedience to lawfull Authority is a duty commanded by God himself, and in his Law, and so is a part of that a holinesse without which no man shall a Heb. 12. 14. fee God: but the things themselves commanded by lawfull Authority, are neither in truth necessary to salvation, nor do they that are in Authority impose them as such. Only they are the object (and

that but by accident neither and contingently, not necessarily) about which that obedience is conversant, and wherein it is to be exercised. An example or two will make it plain. We know, every man is bound in conscience to imploy himself in the works of his partienlar calling with faithfulness and diligence; and that faithfulness and diligence is a branch of that holineffe and righteousneffe which is necessary unto falvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of mine, or making of shooes, were necessary to falvation, because these are the proper imployment of the Vintners and Shoomakers calling, which they in conscience are bound to follow, nor may without fin neglect them? Again, if a Master command his servant to go to the market, to sell his corn, and to buy in provision for his house, or to mear a livery of such or such a colour and fashion: in this case who can reasonably deny but that the fervant is bound in conscience to do the very things his master biddeth him to do; to go, to fell, to buy, to mear? and yet is there any man so forsaken of common sense, as thence to conclude, that

going to market, selling of corn, buying of meat, mearing a blue coat, are necessary to salvation? or that the Master imposeth those things upon the servant as of necessity unto salvation? The obli43.

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themselves commanded, and that by their own direct immediate and proper vertue. In which doctrine of theirs, three things are to be

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finctions; to they have the thing, it is all they look after. This objection is he part true, and for that reason the differences in this

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controversie are not altogether of so great consequence as they have seemed to some. Yet they that think the difference either to be none at all, or not of considerable moment, judge not aright. For albeit it be all one in respect of the governours, whence the obligation of Conscience springeth, so long as they are conscionably obeyed, as was truly alleadged: Yet unto inferiours who are bound in conscience to yield obedience, it is not all one; but it much concerneth them to understand whence that obligation ariseth, in respect of this very point whereof we now speak of Christian liberty, and for two weighty and important considerations.

47.

For first: " If the obligation spring as they would have it from "the Constitution it felf, by the proper and immediate vertue thereof; then the conscience of the subject is tyed to obey the "Constitution in the rigour of it: whatsoever occasions may oc-"cur, and whatsoever other inconveniences may follow there-"upon : fo as he sinneth mortally, who at any time, in any case, "I though of never so great necessity) doth otherwise than the "very letter of the Confirmion requireth, (yea though it be extra "casum scandeli & contempins.) Which were an heavy case, and "might prove to be of very pernicious confequence; and is in-"deed repugnant to Christian liberty, by enthralling the consci-"ence where it ought to be free. But if, on the other lide, which is the truth, the Constitution of the Magistrate binde the consci-"ence of the subject, nor immediately and by its own vertue, but "by confequent only and by vertue of that Law of God which "commandeeh all men to obey their superiours in lawfull things:
"then is there all men to obey their superiours in lawfull things:
"and of some prefing necessary not otherwise well to be avoided, " to do otherwise sometimes than the Constitution requireth. And "he may so do with a free conscience. So long as he is sure of D "these two things: First, that he be driven thereunto by a true " and real, and not by a presended necessity only; and secondly. "that in the manner of doing he use such godly discretion, as 'neither to shew the least contempt of the law in himself, nor to "give ill example to others to despise government or governours. "And this first difference is material.

48.

And so is the second also, if not much more; which is this, "If the Magistrates Constitution did binde the conscience virtute propria, and immediately: then should the conscience of the subict be bound to obey the constitution of the Magistrate ex intuitu pracepti, upon the bare knowledge and by the bare wa"rant thereof, without fatther enquiry: and consequently should be bound to obey as well in unlawfull things, as lawfull. Which
consequence (though they that teach otherwise will not admit)
yet in truth they cannot avoid: for the proper and immediate
cause

" cause being supposed, the effect must needs follow. Neither do I "yet fee what furficient reason they that think otherwise can shew, " why the conscience of the subject should be bound to obey the Lawes of the Magistrate in lawfull things, and not as well in un-" lawfall things. The true reason of it is well known to be this, "even because God hath commanded us to obey in lanfull things, "but not in unlawfull. But for them to affign this reason, were "evidently to overthrow their own Tenent: because it evidently "deriveth the bond of conscience from a higher power than that " of the Magistrate, even the Commandement of God. And so the Apostles indeed do both of them derive it. S. Paul in Rom. 13. men must a be subject to the higher powers : why ? because the a Rom. 13.1.6. powers are commanded of God; And that for conscience sake too: why? because the Magistrates are the Ministers of God. Neither may they be relifted; and why? because to relift them is to relift the ordinance of God. That is S. Pauls doctrine. And S. Peter accordeth with him. Submit your felves (faith he) to every ordi- 1 Pet. 2.13. nance of man. What, for the mans fake ? or for the ordinance fake ? No: but proper Dominum, for the Lords fake, werf. 13. And all this may very well stand with Christian liberty: for the conscience freis sed ei qui all this while is c subject to none but God.

By these Answers to their objections, you may see what little reason some men have to make so much noise as they do about Christian liberty. Whereupon if I have insisted far beyond both your expectations and my own first purpose: I have now no other thing whereby to excuse it, but the earnestness of my defire, if it be possible, to contain within some reasonable bounds of fobriery and duty, those of my brethren, who think they can never run far enough from superstition, unless they run themselves quite out of their allegiance. There are fundry other things, which I am forced to pass by, very needfull to be rightly understood, and very usefull for the resolution of many cases of conscience which may arile from the joynt-confideration of these two points, of Christian Obedience, and of Christian Liberty. For the winding of our selves out of which perplexities, when they may concern us, I know not how to commend both to my own practife and yours, a shorter and fuller rule of direction, than to follow the clew of this Text: Wherein the Apostle hath set just bounds both to our obedience and liberty. Bounds to our obedience; that we obey fo far as we may without prejudice to our Christian liberty; in all our acts of obedience to our superiours still keeping our consciences free, by subjecting them to none but God. Submit your selves, &c., but. yet as free and as the servants of God, and of none besides. Bounds to our Liberty, that (the freedom of our judgements and confei ences ever referved,) we must yet in the use of indifferent things moderate our liberty, by ordering our felves according unto

Ece 3

c Cum Chaifte inbenie fervis homini, non illi Piol. 124.

49.

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tures, (for he raised us out of the dust, nay he made us of nothing,) that we should be his fervants to do his will, and infruments to promote his glory? Besides this fus creationis; he hath yet two other titles to our services, Jus redemptionis, and Jus liberationis. He hath bought us out of the hands of our enemies, and fo we are his by purchase: and he hath won us out of the hands of our enemies, and so we are his by conquest. We read often in the Law, of lervants bought with money, JENG aggugantes: and it is but reafon, he that hath paid a valuable confideration for a mans fervice, should have it. Now God hath bought us and redeemed us, " not with corruptible things as filver and gold, but with his own most precious blond. And being bought with such a price, we are d not d 1 Cor. 6.19. our own, to serve the lusts of our own flesh; nor any mans else, that we should be the servants of men; but his only that hath bought us and paid for us, to e glorifie him both in our bodies and c 1 Cor.6.20. Jouls, for they are his; jure redemptionis, by the right of Purchase and Redemption. Again, when we were mancipia peccati & diaboli, the devils Captives, and flaves to every ungodly lust: in which condition if we had lived and died, after a hard and toylfom fervice in the mean time, our wages in the end should have been eternal death: God by fending his Son to live and dye for us, hath conquered fin and Satan, and freed us from that wretched thraldom; to this end,

That, being delivered out of the hands of our enemies, we might serve him in holinesse and righteousnesse before him all the dayes of our lives, (& I am thy servant, I am thy servant, and the Son of thine bandmaid; thou hast broken my bonds in sunder, Psal. 116.) That is jus liberationis, the right of Conquest and deliverance. Having to many and fo strong titles thereunto, h with what Justice can we hold back our fervices from him? It is the first and most proper act of Justice, jus sum cuique, to i render to all their dues, and to let every one have that which of right appertaineth unto him. And if we may not deny unto Cafar the things that are Cafars; it is but right we should also give unto God the things that are Gods

by fo many and just titles.

"Especially since there are reasons of Equity on our part in this "behalf, as well as there is title of right on his part. You know the rule of Equity, what it is ; even To do to others, as we would be done to. See then first how we deal with those that are "under our command. We are rigid and importunate exactors of "fervice from them : we take on unreasonably, and lay on unmercifully, and bewray much impatience and distemper, if they at "any time flack their fervices towards us How should this our first neffe in exacting fervices from those that are under us, adde "to our care and a conscience in performing our bounden services "to our Lord and Master that is over us? But as it is with some

b Exod. 12.44.

c 1 Pet. 1.18, 19.

53. f Luk. 1.74,75. g Pfal. 116 16.

h An qui fun dum aufert ejus à quo emptus eft, & radit ei qui nibil in co nabet juris, in 14tus eft: 5 Thi scip fum au et dominanti Deo, à quofa tus oft, & maignis fervit A ? Aug. 19 Civit. 21. i Rom. 13. 7. k Mat. 22.21.

1 Vis m tibi ferviat , cum quo fattus es; o nos vis fervire ei, à quo fattus es ? Aug. de 10. Chord C. 10.

" un-

5 Quod landas

in jerro, non

oxhibes Dom -

atius, quia vis

ut meturem tu habeas fervum

quim te D. us Aug. Ibid

c Elay 43. 23,

3.

"unconscionable dealers in the world, that neither have any piny " to forbear their debiors, nor any care to fatisfie their creditors, "and as we use to say of our great ones (and that but too truly of " too many ofthem) that they will neither do right nor take wrong : "fuch is our disposition. We are neither content to forgoe any part of that fervice, which we take to be due to us , nor willing "to perform any part of that fervice, which we know to be due to Ged. See fecondy, how we have dealt even with God himself. It is the masters part to command, not to ferve: yet have we against all reason and good order done our endeavour to make him who is our Master become our slave. Himself complaineth B of it by his Prophet (I have not caused thee to serve with an of-"fering, and wearied thee with incenfe, but thou hast made me to serve with thy fins, and wearied me with thine iniquities, Efay 43.) "Now what can be imagined more preposterous and unequal, "then for a servant to make his master do him service, and himself "the while resolve to do his master none? See thirdly, what Christ "hath done for us: though he were the Eternal Son, of the Eter-" nal God, no way inferiour to the Father, no way bound to us; "yet out of his free love to us, and for our good, he took upon "him d the form of a fervant, and was among us, e as one that C "ministresh. That love of his should in all equity and thankful-" nesse, yet further binde us to answer his so great love, by ma-"king our selves servants unto him, who thus made himself a fer-"vant for us. Thus both in point of right and equity, the service " of God is a just fervice.

d Ph'l. 2. 7. Luk. 22.27

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a Josh. 24.15.

2.

5 Elay 60. 12.
3.
c Nihil illi iam liberi off: fprspondit. Senec.

d Prov. 20. 25.

Ep 36.

56.

It is secondly, the most necessary service. Necessary first, because we are fervi-nati, of a servile condition, born to serve. We have not the liberty to chuse whether we will ferve, or no: all the liberty we have, is to chuse our Master; (as Foshua said to the people, a Chuse you whom you will ferve.) Since then there lieth upon us a necessity of serving, it should be our wisdom to make a vertue of that necessity, by making choice of a good master; with his resolution there, I and my house will serve the Lord. It is necessary secondly, for our fafety and security: lest if we withdraw our service from him, we perish justly in our rebellion: according to that in the Prophet, (The nation and kingdom that will not ferve thee, shall perish.) It is necessary thirdly, by our own voluntary act: when we bound our selves by solemn vow and promise in the face of the open congregation at our Baptism, to continue Christs faithfull souldiers and servants unto our lives end. Now the word is gone our of our lips, we may not alter it; nor after we have made a vow, a enquire what we have to do. Thus the fervice of God is a necessary fervice. It is thirdly, (which at the first hearing may seem a Paradox,

yet will appear upon farther confideration to be a most certain truth) of all other the most easie service: in regard both of the certains

certainty of the employment; and of the help we have towards the performance of it. He that serveth many Masters, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he must undo: and so silvabuslike he is ever doing, and yet hath never done. 2 No man can a Math. 6, 24, ferve two mafters: not ferve them fo, as to please both; scarce fo, as to please either. And that is every mans case, that is a flave to fin : b Tot Domini, quot Visia. Every luft calleth for b Senec. his attendance; yea and many times contrary lufts c at once, f as c Nos tangrawhen Ambition biddeth, Let fige; and Coverousness cryeth as fast, Hold:) whereby the poor man is a infinitely distracted, between a loathness to deny either, and the impossibility of gratifying both, Saint Paul therefore speaking of the state of the Saints before conversion, expressent it thus, Tit. 3. (We our selves also, were sometimes foolish, disobedient, deceived, serving divers infts and pleasures;) and that diversity breedeth distraction. But the servant of God is at a good certainty; and knoweth before-hand both what his work must be, and what his wages must be. As is the Master himself, so are his Commandements, Testerday, and to day the same, and for ever, without variableness | f Heb. 13.8. or fo much as & fradow of turning. (h Brethren I write no new commandement unto you, but the old commandement which ye had from the beginning. I Joh. 2.)

It is some ease to know certainly what we must do; but much more to be affured of sufficient help for the doing of it. If we were left to our selves for the doing of his will, so as the yeak lay all upon our necks, and the whole burden upon our shoulders: our necks, though their finews were of iron, would break under the yeak; and our shoulders, though their plates had the strength of brafs, would crack under the burden. But our comfort is, that (as Saint Auffin sometimes prayed, 2 Da, Domine, quod jubes, & jube 1 Augustin. gued vis:) so he that setteth us on work, strengtheneth us to do the work, (b I can do all things through him that strengtheneth me, b Phil. 4. 13. Phil. 4.) Nay rather himself doth the work in us (Tet not I, but the grace of God in me, I Cor. 15.) The Son of God putteth his neck in the yoak with us, whereby it becometh his yoak as well as ours; and that maketh it so easie to us; and he putteth the houlder under the burden with us, whereby it becometh his burden as well as ours; and that maketh it so light to us; (" Take my yoak | Mar. 11.30. upon you: for my yoak is easie, and my burden light.) f Juvat idem, f Auson, in qui juber. What he commandeth us to do, he helpeth us to do: and dof. thence it is, that 8 his Commandements are not grievous. Thus the 1 1 John 5.3. fervice of God is an easie service.

It is fourthly, the most bonourable service. Cateris paribus, he goeth for the better man, that serveth the better Master. And if men of good rank and birth think it an honour for them, and a Fff

interdum alter dum patimur. Senec. Ep. 37. d En quid agis? Duplici in diversum scindecine, an hunc se queris ? Perf. g Jam. 1. 17. h 1 Joh. 2. 7.

57.

58.

thing worthy their ambition to be the Kings fervants, because he ! A is the best and greatest Master upon earth: how much more then is it an honourable thing, and to be defired with our utmost ambitions, to be the servants of God, who is Optimus Maximus, and that without either flattery or limitation, the best and greatest Master, and in comparison of whom the best and greatest Kings are but as worms and grashoppers. It is a great glory to follow the Lord, faith the fon of Sirac, sirac 23. And the more truly any man ferveth him, the more still will it be for his own honour. For," them that honour me I will bonour, faith God, I Sam. 2, and Christ, Job. 12. If any man ferve me, him will my Father honour. Thus the fervice of God is an honourable fervice.

59. a Luk. 17 10.

b I Sam. 2.30.

c John 12 26.

b Mal.3:13:14.

c fob 21, 15.

d Pfol. 143.12

(I am thine, 0 fave mc. Pfal. 119 94.)

2.

e Efa. 65. 13>

f Rom. 6. 21.

g Rom. 6,21.

It is fifthly and lastly, the most profitable fervice. We are indeed a unprofitable fervants to him : but fure we have a very profitable fervice under him. They that speak against the Lord with stout words, faying, b It is wain to ferve God, and what profit is it that we have kept bis Ordinances? Mal. 3. or, as it is in fob 21. 'What is the Almighty, that we should serve him? and what profit should we have if we pray unto bim? speak without all truth and reason. For verily never man truly ferved God, who gained not incredibly by it. These things among other, the servants of God may certainly reckon upon, as the certain vails and benefits of his fervice, wherein his Master will not fail him, if he fail not in his service : Protection, Maintenance, Reward. Men that are in danger, cast to put themselves into the service of such great Personages as are able to give them protection. Now God, both can and will protect his fervants from all their enemies, and from all harms. (d of thy mercy cut off mine enemies, and destroy all them that afflict my foul, for I am thy fervant, Pfal. 143.) Again, God hath all good things in store both for necessity and comfort, and he is no niggard of cither; but that his fervants may be affured of a sufficiency of both, D when other shall be left destitute in want and distress, (" Behold my fervants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoyce, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for forrow of heart, and howl for vexation of spirit, Efa. 65.) And whereas the servant of sin, (besides that be hath no fruit nor comfort of his service in the mean time,) when he cometh to receive his wages at the end of his term, findeth nothing but shame or death; shame, if he leave the service, and if he leave it not, death: (What fruit had ye then in those things, whereaf E ye are now nshamed? for the end of those things is death.) The servant of God on the contrary, besides that he reapeth much comfort and content in the very service he doth in the mean time, he receiveth a bleffed reward also at the last, even eternal life. He hath & his fruit in bolines, (there is his comfort onward) and the end

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both in our mann't and by reason of sing and duly acknowledging the infinite greatest and goodness of our Master; we un-

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Fff 3

Secondly, we must shew our faithfuluesse so our Master by our

69.

a Kensőim d'é

Euripid. in

zeat in his behalf. A faithfull fervant will not endure an evil word spoken of his Master behinde his back, but he will be ready upon every occasion to vindicate his credit, and to magnifie him unto the opinion of others: He will make much of those that love his Master, and set the less by those that care not for him. And as to his credit principally, so he hath an eye also in the second place to the profit of his Master. He will have a care to save his goods the best he can; it a will grieve his very heart to fee any of them vainly wasted or imbezeled by his fellow-fervants; yea, and it will be some grief to him, if any thing under his hand do but chance to miscarry, though it be without his fault. See we, how far every of us can apply all this to our own felves in the fervice of God. If we have no heart to stand up in our rank and place for the maintenance of Gods truth and worship, when it is discountenanced or overborn either by might or multitudes. If our bloud will not appear a little, when curfed miscreams blast the honour of God with their unhallowed breath, by blaspheming paths, fearfull imprevations, scurrile prophanations of Scripture, licentious and bitter farcalms against the holy Ordinances of God: If a profound drunkard, an obscene rimer, an habituated swearer, a compleat roarer, every loose companion and professed scorner of all goodness, that doth but peep out with a head, be as welcome into our company, and finde as full and free entertainment with us, as he that carryeth the face, and for any thing we know hath the heart, of an honest and sober Christian, without either prophanenesse or precisenesse: If we grieve not for the miscarriages of those poor souls that live neer us, especially those that fall any way under our charge: what faithfulneffe is there in us, or what zeal for God, to answer the title we usurp,

lo often as we call our felves the fervants of God? Thirdly, if we be his faithfull fervants, we should let it appear by our diligence in doing his businesses. No man would willingly entertain an idle fervant, that is a good at bit, and nothing elfe; one of those the old riming verse describeth (Studant quando vorant, frigescunt quando laborant) such as eat till they sweat, and work till they freeze. (o o thou wicked and slothfull servant, saith the Master in the parable, to him that napkined up his talent, Mat. 25.) they are rightly joyned, wicked and flothfull, for it is impossible a Rothfull fervent should be good. The Poets therefore give unto Mercury, who is Interpres divum, the messenger (as they faign) of Jupiter and the other gods, wings both at his hands and feet: to intimate thereby what great speed and diligence, was requisite to be used by those that should be imployed in the service of Princes, for the managing of their weighty affairs of State. Surely, no less diligence is needfull in the fervice of God, but rather much more: by how much both the Master is of greater majesty, and the

70.

a 8 700 78 rendor L'éd aut 74 9 74 rip a mavia. ap.S ob. Ser. 60. b Mar. 25.26.

fervise

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fervice of greater importance (Mot flothfull in bufineffe, fervent in spirit, serving the Lord, saith S. Panl.) Let all those that trifle away their precious time in anconcerning things, or poalt off the repentance of their sins, and the reformation of their lives, till another age; or any other way flack their bounden fervice unto God, either in the common duties of their general, or in the proper works of their particular calling: tremble to think what shall become of them, when all they shall be deurfed, that have done the Lords work

d Jer. 48. 10.

(in what kinde foever) negligently.

69.

Phil. 2. 12.

and our fervices unto the Lord our heavenly Mafter. What remaineth but that we be willing to do it : and for that end pray to the same our Master, who alone can a work in us both the will and

the deed, that he would be pleased of his great goodness to give to every one of us courage to maintain our Christian liberty inviolate as those that are free ; wildow to use it right, and not for a cloak of malicionsness; and grace at all times, and in all places, to behave our selves as the servants of God, with such holy reverence of his Majesty, obedience to his will, faithfulnesse in his imployments, as may both procure to us, and our fervices, in the mean time gracious acceptance in his fight, and in the end a glorious reward in C

We see now what we are to do; if we will approve our selves

his presence: even for Jesus Christ his sake, his only Son and our alone Saviour.

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A Table of the places of Scripture, to which fome light (more or less) is given in the foregoing Fourteen Sermens.

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